

CHURCH GROWTH AND THE HOLISTIC HEALING
MINISTRY IN KOREA

by
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ABSTRACT

The Korean churches are engaged in a ten year church growth campaign to culminate in 1984, the 100th anniversary of its mission. Church membership has been growing incredibly. However, the qualitative maturity has not followed the visible growth. This project emphasizes the fact that church growth should be related to the renewal of the church and its incarnational task in God's mission to the whole world.

The numerical growth of the Korean church is closely related to the holistic healing ministry of Jesus Christ. The concept of healing is understood primarily as physical restoration, while the holistic healing ministry of Jesus Christ emphasizes the wholeness of human personality.

This project assesses the effectiveness and problems encountered in establishing healthy church growth through a holistic healing ministry in Korea and deals with the complementary dimensions of church growth and renewal in terms of a healing ministry. It includes a review of Biblical and theological considerations which are fundamental for the inclusive development of church growth and a holistic healing ministry in the light of God's redemptive love and work.

Considering the seriously wounded feelings of the Korean people, the project concludes that the church must be a holistic healing community, not only for church members,

but also for all people of God. Church growth is not an end in itself but just an empowering process of human liberation through participation in God's mission for the holistic restoration from the broken harmony.

INTRODUCTION

I have become increasingly aware of church growth in Korea since 1975 when I began my first local church ministry. Two years later I was called to establish a new church. We started with seven members, including my wife and myself. At that time my earnest desire was to let the church grow both in size and in quality. Two years later we built a beautiful church building, which was consecrated to God on June 15, 1979. Church membership has increased steadily. We now have approximately three hundred persons, including young children. Establishing the church has been a great challenge to me in both my life and my ministry. I consider my study to be another challenge as it is an extension of my ministry.

Church growth in Korea has been sensational. Since 1960, most Korean churches have been growing incredibly. Church membership was doubled in the 1970's. In 1970, the number of Protestants was 2,197,336.¹ Nine years later, it reached 4,867,657.² It is estimated that there are now about 8,000,000 members in Korea.

It is frequently said that the rapid growth of churches

¹Sam Nak Ma, "A Statistic Chart of Korean Christians," in Christian Institute for the Study of Justice and Development, Han Kuk Kyo Hoi 100 Nyun Jong Hap Jo Sa Youn Ku. ("A Comprehensive Study on the Centennial Korean Christianity.") (Seoul: 1982), p. 144.

²Korea, Ministry of Culture and Information, Yearbook of Korean Religions, 1979 (Seoul: Government Printing Office, 1979), quoted in Ibid., p. 161.

in Korea is a kind of miracle. Churches are growing in number in Korea and all over the world wherever Koreans are living now. Even though church growth is not confined to the Korean church, it is obvious that the Korean church has become a remarkable model in its quantitative expansion. However, it must be pointed out that qualitative maturity has not followed the quantitative growth. C. Peter Wagner defines church growth as follows:

Actually "church growth" means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership.³

From this definition of church growth, we can say that church growth means not only bringing persons into fellowship with Jesus Christ, but also into responsible church membership. According to Donald A. McGavran, church growth includes "the whole task of disciplining plus perfecting."⁴ Further, church growth should be related to the renewal of the church and its incarnational task in God's mission to the whole world. If we neglect the latter, then church growth may suffer. When we think about the growth of the church, we are prone to count the numbers and the financial status, namely visible growth,

³C. Peter Wagner, Your Church Can Grow (Ventura: Regal Books, 1976), p. 12.

⁴Donald A. McGavran, The Bridges of God (New York: Friendship Press, 1955), p. 16.

as major criteria of success. Church growth, however, must go beyond the quantitative and material dimension, lest it be a mere passing vogue.

When we carefully consider this quantitative growth of Korean churches, it is not hard to realize that the numerical growth is closely related to the healing ministry, which has become one of the vital church programs. As I understand it, the concept of healing is introduced primarily as physical restoration. It is also used as a main channel to express charismatic power to the wounded. Comparing the results which have come from the present phenomena of the healing ministry in the Korean church with the unique healing ministry of Jesus Christ, we cannot avoid criticism from inside and outside the church. The healing ministry of Jesus Christ is a practical expression of love which is a most basic element of His teaching. The healing ministry of Jesus Christ is not restricted to the aspect of merely curing physical diseases. Rather, it is to restore the wholeness of human personality. From this point of view, I would like to call Jesus' healing ministry a holistic healing ministry.

This project undertakes to assess the effectiveness and problems encountered in establishing healthy church growth through a holistic healing ministry in Korea and deals with the complementary dimensions of church growth and renewal in terms of a healing ministry. That is why I would like to review Biblical and theological considerations which are fun-

damental for the inclusive development of church growth and a holistic healing ministry in the light of God's redemptive love and work.

For preparing the project, I have been collecting materials dealing with "church growth" and "healing ministry." I have acquired some of them from Korea through my friends. During the summer vacation in 1982, I began research in the library of the School of Theology at Claremont. In the interim period of 1983, I went to the library at Fuller Theological Seminary, Pasadena, and there I found many materials. These materials and books are very useful in the development of this project.

Chapter One deals with the church and its ministry. We shall move from an understanding of the church's essential nature and the existential function to an application of such an understanding to the ministry of the growing church.

Chapter Two addresses itself to Biblical and theological considerations for church growth. Biblical consideration provides us the fundamental foundation of church growth. The theological perspective clarifies two dimensions of church growth: quantity and quality. This suggests that church growth includes not only the numerical expansion, but also qualitative growth in terms of renewal of the church and social responsibility.

Chapter Three gives emphasis to the holistic healing ministry as a continuation of God's redemptive work. What

is the meaning of the healing which we are trying to do? We find solid answers from the Scriptures for such fundamental questions. The Biblical context and the theological basis of the healing ministry lead us to understand that the healing ministry is concerned with the restoration of the wholeness of personality.

Chapter Four deals with an analysis of the growth of the Full Gospel Central Church in Korea. I am sure that this church is representative in its numerical growth through a healing ministry. However, there are many things to be mentioned concerning the method and content of growth through a healing ministry.

Chapter Five puts emphasis on the holistic healing ministry in the Korean church and offers some proposals. Considering the seriously wounded feelings of the Korean people, I have reached the conclusion that the church must be a holistic healing community, not only for church members, but also for all people of God; and the method and the content of ministry must be just and participatory. Church growth is not an end in itself, but just an empowering process of human liberation by participating in God's mission for the holistic restoration from the broken harmony.

CHAPTER I

THE CHURCH AND ITS MINISTRY

THE ESSENTIAL NATURE OF THE CHURCH

The church is the community gathered around Christ and established by the risen Christ. There is no doubt, at all, that the church is the agent and locus of God's redemptive action. The church is not merely a human institution, but it is the instrument through which God continues to work in the world. In this sense, then, the growth and expansion of the church on earth is suggested in the gospels.

To determine the desire of God and the evangelistic mandate concerning the growth of the church, I would like to consider the church's essential nature and then its existential function.

H. Richard Niebuhr admitted that "without a definition of the church it is impossible to define adequately the work of the ministry," and he acknowledged that there is a great deal of uncertainty today about that.¹ As he said, it is very important to define the church's identity to allow it to fulfill its proper function. What the church of Christ is always determines what it does.

¹H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper & Row, 1956), p. 18.

The Church as the People of God

First of all, I think that the church is the people of God, for it is God who calls it together, dwells within it, rules over it, and realizes His will through it. It becomes clear that the church is the continuation of the purpose of God when we apply the passage from I Peter 2:9, 10 to the church.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy (I Pet. 2:9-10).

The Greek word for church, Ekklesia, derived from ek, which means "out" and Kalein, which means to call or summon. The church is, then, the people of God who have been called out, the gathering of those who have been summoned together, a meeting of the people. Let me quote Hans Küng's statement. He says that "the ekklesia is the congregation of those previously chosen by God, who gather round God as their centre."² He defines ekklesia more delicately: "means both the actual process of congregating and the congregated community itself."³ As ekklesia is not something that is formed and founded once and for all and remains unchanged; it becomes

²Hans Küng, The Church (New York: Sheed and Ward, 1967), p. 82.

³Ibid. p. 84.

an ekklesia by the call of God and the response of man and woman.

Relating to the concept of the people of God, I would like to point out one thing concerning clericalization of the church. "All the faithful" belong to the church as the "people of God; there must be no clericalization of the Church."⁴ Jesus came to call people to Himself and declared that He would build the church. Therefore the church is the people of God, every person is within it, and not just a particular class within the fellowship. All believers are equal and members of the community of God.

The Church as the Body of Christ

The church is the body of Christ. In the words of John Stott, "God's people are the Body of Christ. The Holy Spirit is the breath of the Body to animate it."⁵ It is the Apostle Paul who most frequently uses this metaphor to illustrate the life and unity of the church (Rom. 12; I Cor. 12; Eph. 4). It is through Christ, the head of the body, that we have come to fulness of life (Col. 2:10). He is the source of life, and from Him the whole body receives its dynamic for growth (Eph. 4:16).

⁴Ibid., p. 125.

⁵John Stott, One People (Downer's Grove: Inter-Varsity Press, 1970), p. 23.

There is but one body, the body of Christ. God has only one people in Christ, whether Jew or Gentile, whether man or woman, whether black or white, whether low or high class. This concept of the church as the Body of Christ provides us the task of bringing all kinds of divisions and discriminations into the oneness of the body of Christ.

As the body of Christ, the church is not merely a human institution, but it is the instrument through which the Spirit of the living Christ continues to work. Alan Richardson has summed it up more concretely as follows:

The church is thus the means of Christ's work in the world; it is his hands and feet, his mouth and voice. As in his incarnate life, Christ had to have a body to proclaim his gospel and do his work, so in his resurrection life in this age he still needs a body to be the⁶ instrument of his gospel and of his work in the world.

To allow the body to continue Jesus' redeeming work, God has given every person a spiritual gift. All these gifts are inspired by one and the same Spirit who apportions to each one individually as he wills (I Cor. 12:11). Just as the body is one and has many members, still is one body, so it is with Christ (I Cor. 12:12). Every person is a member of the body and has been given at least one spiritual gift for the growth of the body.

Rather, speaking the truth in love, we are to grow up in

⁶Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper & Row, 1958), p. 256.

every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love (Eph. 4:15-16).

As our physical body is constantly growing, from the head the body grows (Eph. 4:16).

The church, as the body of Christ, is continuing the ministry of Christ. As Christ has been incarnate, the church has been the major channel to do God's redemptive work in the world. Therefore, the church is the carrier of Christian truth to every new generation.

The Church as the Creation of the Spirit

The church is founded on the resurrection of Jesus Christ. The disciples, then, came to confirm the risen and exalted Lord by the inspiration of the Holy Spirit. In this sense, the church has been created, inspired, and controlled by the presence and power of the Holy Spirit, who reveals the living Christ to our understanding. With regard to this, let me introduce Jürgen Moltmann's insightful statement:

The community and fellowship of Christ which is the church comes about 'in the Holy Spirit'. The Spirit is this fellowship. Faith perceives God in Christ and this perception is itself the power of the Spirit.⁷

⁷Jürgen Moltmann, The Church in the Power of the Spirit (New York: Harper & Row, 1977), p. 33.

In other words, the Holy Spirit is the Spirit of God, acting through Christ, who "opens up for the believer the way to the saving action of God in Christ,"⁸ and who creates the unity of the body of believers, imparting charisms (gifts) in great variety to all. "The Church owes to the Spirit its origin, existence and continued life, and in this sense the church is a creation of the Spirit."⁹

The church is not to be in any way identified with the Holy Spirit. Those who would make such an identification fall into a triumphalism which ignores the fact that "the real Church, of which we are speaking, is not only a Church composed of people, but of sinful people. The real Church is not only human, but also sinful. We are the Church, justified but sinful men."¹⁰ Küng boldly points out:

A Church which identifies itself with the Holy Spirit has no need to listen, to believe, to obey. It turns itself into a revelation, it knows and does everything. It needs only to listen to itself, to obey itself and believe in itself, and urge others outside the Church to listen, believe and obey, it will fall prey to a self glorifying and egocentric conception of the Church, and against it will be anything but a free Church.¹¹

Therefore the church is subordinate to the Spirit, and it must know that the Spirit works where and when He wills:

The Spirit of God cannot be restricted in his operation

⁸Küng, p. 167.

⁹Ibid., p. 172.

¹⁰Ibid., p. 174.

¹¹Ibid., p. 175.

by the Church; he is at work not only in the offices of the Church, but where he wills: in the whole people of God. He is at work not only in the "holy city", but where he wills: in all the churches of the one Church. He is at work not only in the Catholic Church, but where he wills: in Christianity as a whole. And finally he is at work not only in Christianity, but where he wills: in the whole world.¹²

From this point of view, it is said that the church as the creation of the Spirit must be incarnate in the world in order to participate in God's mission.

THE EXISTENTIAL FUNCTION OF THE CHURCH

The essential identity of the church determines its existential function. The church is the assembly of those who are "called out" of all nations as the people of God and the body of Christ. Also, the church is created and inspired by the Holy Spirit.

God has not only given us the identity, but also the instruction. What does God want the church to do? What is our task as God's people? It is very important to know our purpose because church growth depends on our obedience to God who gives the growth (I Cor. 3:7).

I would like to categorize the functions of the church depending on Paul Tillich's statement.

¹²Ibid., p. 176.

The Constitutive Function of the Church

The constitutive function of the church expresses the reception and mediation of good news which constitutes the church.

Since every church is dependent on the New Being as it is manifest in the Christ and real in the Spiritual Community, the constitutive function of a church is that of receiving. . . . The function of reception includes the simultaneous function of mediation through the media of the Spiritual Presence, Word, and sacrament.¹³

Receiving and mediating are going on continuously. With regard to this, Paul Tillich says as follows:

In practice mediation and reception are the same: the church is priest and prophet to itself. He who preaches preaches to himself as listener, and he who listens is a potential preacher. The identity of reception and mediation excludes the possibility of the establishment of a hierarchical group¹⁴ which mediates while all the others merely receive.

Pastoral care and counseling, worship, adoration, prayer, and contemplation are included among the church's constitutive functions.¹⁵ In other words, the constitutive function of the church is sacramental. For we speak of the church, as Karl Rahner did, as "truly the fundamental sacra-

¹³Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1963), III, 189.

¹⁴Ibid.

¹⁵Ibid., III, 189-192.

ment, the well-spring of the sacraments in the strict sense,"¹⁶
 This description of the church as a sacrament requires further
 explanation. Cyril Vollert has clearly summed up the church
 as a sacrament:

As Christ is sacrament of God, the Church is the sacrament of Christ. As the actions of the earthly Christ were the actions of God performed in a human way, so the actions of the Church are the actions of the now invisible Christ permanently carried on in visible form. Thus the Church is the perfect living sacrament of Christ whose redemptive Incarnation it announces and communicates.¹⁷

The church is a sacrament both as sign and as cause, for the Holy Spirit reveals the living Christ's redemptive love of God through the church on the one hand. On the other hand, the Holy Spirit's presence causes this redemptive love to actualize itself in the hearts of those whom he encounters. This constitutive function of the church is related to both the institution of salvation and the communion of the saved. In other words, the church is the sacramental place of encounter between God and the people of God and the people of God among themselves through its constitutive function.

The Expanding Function of the Church

The expanding function of the church includes mission,

¹⁶Karl Rahner, The Church and the Sacraments (New York: Herder and Herder, 1964), p. 18.

¹⁷Cyril Vollert, "The Church and the Sacraments" in C. Stephen Sullivan (ed.) Readings in Sacramental Theology (Englewood Cliffs: Prentice-Hall, 1964), p. 92.

education, and evangelism as leaders strive to enlarge the borders of the "Spiritual Community."¹⁸ This problem is raised: how can we adapt the message of the church to different cultures and yet maintain its integrity? Tillich's point of view in this regard is that under the impact of the Spirit we need not fear culture, but can "speak through" it.¹⁹

Mission is the first function of expansion, historically and systematically. Tillich says that "the purpose of missions is rather the actualization of the Spiritual Community within concrete churches all over the world."²⁰ This mission function of the church is based on and begins with the spirit of God's love toward all of us. In other words, Christianity means a "common life," a life in common with Christ. The individual person's spirituality is interwoven with sociality and rests upon the basic relation of the two. The members of the church are held together by the spirit of love. The members are not just a group of people who live and work side-by-side in the community. The love of God is in the midst of that group. Those who belong to the community of faith are called to set aside their differences in order to

¹⁸Tillich uses the term "Spiritual Community" to characterize sharply that element in the concept of the church which is called the "body of Christ" by the New Testament and the "church invisible or Spiritual" by the Reformation. Tillich, III, 162.

¹⁹Alexander J. McKelway, The Systematic Theology of Paul Tillich (Richmond: John Knox Press, 1965), p. 207.

²⁰Tillich, III, 193.

those things which tend to separate people from each other. Love is the determining factor, revealed by Christ of the interpersonal relationship not only of the people of the community of the faith but also of the whole people of God.

Relating to the expanding function of the church, we can consider the evangelistic mandate which consists of evangelistic preaching and practical apologetics. Tillich distinguishes this evangelistic function from the concept of mission because "it is missions toward the non-Christians within a Christian culture."²¹ God's great commission tells the people to go. The church is, in fact, commissioned by God to go and make disciples, baptizing and teaching them (Mt. 28:19-20). We only know that we have been given a command and that the gospel must be shared.

Education, as another function of expansion, is based on the desire of the churches to continue their life from generation to generation. Thus the church's task is "to introduce each new generation into the reality of the Spiritual community; into its faith and into its love."²² Traditionally the purpose of education has been to promote the Christian faith and love in community. With regard to this, I want to quote from Charles R. Foster:

Teaching is an urgent activity. Any community is only one generation from extinction. That is why the children

²¹Ibid., III, 194-195. ²²Ibid., III, 194.

of a community are so important for the continuity of its life and structures. That is also why teaching is so important for the continuity of its identity. Without teachers, the past is closed to the young and the newcomer. Its events lose the power to inform people's decisions and commitments for the future. Its meanings become lifeless. Its institutions and traditions become relics; intriguing perhaps, but essentially useless.²³

This statement is very insightful. Without the connection between past events and the future, we cannot expect any extension of the church. In this sense, we consider the importance of preaching and the educational responsibility of the faith community.

The Relating Function of the Church

The church, as I understand it, cannot be separated from the society. Rather, it is more correct to say, as Tillich did, that the churches are sociological realities, showing all the ambiguities of the social self-creation of life, having continuous encounters with other social groups, acting upon them and receiving from them.²⁴ The church and the society have interrelationships with each other. The fact of incarnation provides us with the theological foundation for this intimate relationship between them. John Bennett says that "it is the fact of incarnation and all that

²³Charles R. Foster, Teaching in the Community of Faith (Nashville: Abingdon Press, 1982), p. 112.

²⁴Tillich, III, 212.

follows from it which is the greatest stimulus to social action."²⁵ Along with the fact of incarnation, we have another reason to respond to society. It is that the church is in the same world. From this point of view, it is said that the church has a responsibility to deal with life as a whole. The church cannot be treated as a sect which is concerned with only spiritual problems. All Christians are called, as Bennett says, "to mediate the love and the judgement of God to every phase of human life."²⁶ In this sense, the church must accept the challenge of developing a global perspective which strengthens and empowers the ministry of the church. Therefore, the program of the church should include efforts, not only to help them grow in their personal and interpersonal relations, but also to improve their relation to God's creation and the larger global community of which they are a part.

THE MINISTRY OF THE CHURCH

As Richard Niebuhr observed, the contemporary church is confused about the nature of the ministry. He reminded us that in previous ages the minister had a very clear conception of his or her function, which was generally accepted by the society in which they worked. In medieval times, the minister was fundamentally the priest. In reformation times,

²⁵John C. Bennett, Social Salvation (New York: Charles Scribner's Sons, 1935), p. 92.

²⁶John C. Bennett, Christians and the State (New York: Charles Scribner's Sons, 1958), p. 201.

the minister was principally the preacher of the word, while in the period of the greater revivals, he or she was primarily the evangelist. In former ages there were also definite ideas about a minister's authority and a clear understanding about its source. Niebuhr ventured the suggestion that the present-day confusion may be due to radical changes in the view of human beings: changes which occurred in the nineteenth and early twentieth centuries.²⁷ He claimed, with some reason, that the present vagueness about the ministerial vocation has been growing for several decades. It has not manifested itself suddenly, although our world is in a state of such rapid social turmoil that the problem may be becoming more acute. Therefore, it seems a very urgent task to define the nature and function of the ministry. Now, I would like to suggest three points concerning the concept of the ministry of the church.

The Servant Motif of the Ministry

All true Christian ministry begins with the acknowledgement of what God has done in Jesus Christ. Jesus Christ's unique ministry provides the example of the servant motif of the ministry. When people misunderstood Him and would have made of Christ an earthly monarch. He clarified His role as that of a suffering servant: "The son of man came not to be

²⁷Niebuhr, pp. 76-79.

served but to serve, and to give his life as a ransom for many" (Mt. 20:28).

In the temptations the Messiah is being invited to take the centre of the stage in one role or another. It is significant that each time the response of Jesus puts God in the centre of the stage; and each time the implication is made perfectly clear: even the Messiah is only God's servant — indeed, just because he is Messiah he must be pre-eminently God's servant.²⁸

It is not surprising when we consider His life and suffering on the cross. The Greek word for "ministry" is diakonia, which was employed by New Testament writers characteristically as "the most favored way of referring inclusively to the church's workers and their work."²⁹ The ministry of Jesus Christ became the model for the service of His followers. The truth of this is confirmed in His teaching and the example set by His service. After He had washed His disciples' feet, He said to them:

You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you (Jn.13:13-15).

Relating to the servant motif of the ministry, I would like

²⁸Thomas W. Manson, The Servant-Messiah (Cambridge: University Press, 1956), pp. 57-58.

²⁹John Knox, "The Ministry in the Primitive Church," in H. Richard Niebuhr, Daniel D. Williams, and Sydney E. Ahlstrom (eds.) The Ministry in Historical Perspectives (San Francisco: Harper & Row, 1983), p. 1.

to say, as Avery Dulles did, that the ministerial stewardship is devoted to the transformation of the world into God's kingdom.³⁰

The servant motif of the ministry is the response to God's will among men and women in Christ. Thus the measure of both our privilege and our responsibility comes from the stewardship in Christ. Really, as ministers, we are called to be servants whose primary job is to follow Christ's example and allow others to love as Christ did. In this sense, I think that the contemporary ministry also should be a continuation of Jesus Christ's ministry as a servant.

The Shepherd Motif of the Ministry

Along with the concept of servant, the shepherd theme has been accepted in the church as a representative concept of the ministry. C. W. Brister says:

The shepherd symbolism pervades the imagery of the Scriptures. The Psalmist viewed God as the Great Shepherd—restoring the soul of a distraught man, leading him in goodly paths, protecting him from the Evil One, and supplying nurture for body and spirit in his eternal goodness (Ps. 23). Those who labored in God's behalf were viewed as undershepherds and warned to be faithful (Ezek. 34:2-20; Jer. 23:1-4; Zech. 13: 7-9).³¹

In the New Testament, the shepherd-sheep relationship is that

³⁰Avery Dulles, Models of the Church (Garden City: Doubleday, 1978), p. 106.

³¹C. W. Brister, Pastoral Care in the Church (New York: Harper & Row, 1977), p. 19.

of one "leading and nurturing those given to his care, of one guiding with righteous discipline, guarding with loving concern, sharing the life of his comrades, even sacrificing his life, if need be, for his people."³² Here we can realize that the central idea of the shepherd is that of sacrificial love and service. In this perspective, Brian P. Hall introduces the concept of "shepherd-lover."

The Shepherd Lover is the link between the followers and the leader: he or she sees the follower as a fellow member of a "We" community in which the leader is a consequence of follower support and the follower is in part the consequence of the leader's ability to structure the institution in such a way that the spiritual life of each individual is enhanced and encouraged.³³

Seward Hiltner intends to view the congregational life from three perspectives — shepherding, communicating, and organizing — and then to group all the various functions and sub-functions — for example, preaching, education, social action — under one or other of those perspectives. He identifies healing, sustaining, and guiding as three aspects of the shepherding perspective.³⁴ From this point of view, I think that shepherding is an inevitable task of the contemporary ministry for those who are suffering in this vulnerable society.

³²Ibid., p. 21

³³Brian P. Hall, Shepherds and Lovers (Ramsey: Paulist Press, 1982), p. 9.

³⁴Seward Hiltner, Preface to Pastoral Theology (Nashville: Abingdon Press, 1958), p. 182.

Jesus Christ called Himself "the good shepherd" who knew his sheep by name (Jn. 10:11, 14). He commanded the disciples to feed His sheep (Jn. 21:15-17). Therefore, it is said that the shepherd motif is an essential facet of the ministry today.

Pastoral Director and the Ministry

I would like to point out that the term "pastoral director" is intended to be descriptive. It is the term that, in the view of Niebuhr, best fits the idea of the ministry that has been gaining current acceptance "in the thought as well as in the practice of ministers"³⁵

To gather some idea of what is implied in the term, pastoral director, he suggests that we should look at its perverted form, the "big operator."

He is active in many affairs, organizes many societies, advertises the increases in membership and budget achieved under his administration and, in general, manages church business as if it were akin to the activities of a chamber of commerce. In their reaction to such secularization of the office some men try to return to the idea of the preacher or of the priest. But the need of men and the responsibilities of office prevent them from doing so. Then they realize that the "big operator" represents a perversion of the minister's office not because he is an executive but because he does not administrate the church's work.³⁶

³⁵Niebuhr, p. 80.

³⁶Ibid., p. 81.

According to Niebuhr, the pastoral director carries on all the traditional functions of the ministry such as:

Preaching, leading the worshiping community, administering the sacraments, caring for souls, presiding over the church. But as the preacher and priest organized these traditional functions in special ways so does the pastoral director. His first function is that of building or "edifying" the church; he is concerned in everything that he does to bring into being a people of God who as a Church will serve the purpose of the Church in the local community and the world.³⁷

As one who has shared some of the trials of the parish ministry, I have found the duties of the pastoral director to be parallel with all the traditional pastoral functions. Insofar as the minister is concerned in the administration of a community that is directed toward the whole purpose of the church, the work of the minister should be to direct the total activity of the church so that it fulfills its corporate mission. In this sense, it is a very important task of the minister, as pastoral director, to equip the people of God for their ministry.

³⁷Ibid., p. 82.

CHAPTER II

BIBLICAL AND THEOLOGICAL CONSIDERATIONS
FOR CHURCH GROWTH

BIBLICAL FOUNDATION CAUSING CHURCH GROWTH

The Event of the Resurrection of Jesus Christ

I would like to understand church growth in the context of salvation. The doctrine of salvation is dependent upon the event of the resurrection of Jesus Christ, which has been a great issue in the Christian history. It is true that Christianity is founded on the basis of the crucifixion and the resurrection of Christ, which cannot be separated from each other. It is impossible to proclaim the crucifixion of Jesus apart from the resurrection of Christ. As Helmut Thielicke has pointed out, it is quite true that "without the Resurrection, the life and passion and death of Jesus are robbed of any redemptive meaning."¹ Apart from the event of resurrection of Christ, we cannot recognize His dominion and sovereignty over all things. In this sense it is said that there has never been any Christian life which did not assume the fundamental significance for salvation of the resurrection, which, on the one hand, is "the goal of the work of God which

¹Helmut Thielicke, "The Resurrection Kerygma," in Leonard Goppelt, Helmut Thielicke and Hans-Rudolf Müller-Schwefe, The Easter Message Today (New York: Nelson, 1964), p. 61.

has been wrought in the earthly activity of God."² On the other hand, as a goal, the resurrection is at the same time "a point of departure of the work of God which meets us and aims at the consummation of the world."³ From this point of view, it is said that faith in the resurrection becomes a fundamental foundation upon which church growth is built.

The Resurrection as the Basis of Faith. When Jesus began His public work, preaching, teaching, and performing miracles of healing, the Jews were suspicious of Him. What right had He to assume the leadership of the multitude? The Jews then said to Him. "What sign have you to show us for doing this?" (Jn. 2:18). They asked Him for credentials. In reply, He answered them, "Destroy this temple, and in three days, I will raise it up" (Jn. 2:19). Of course, they misunderstood Him. They thought that He spoke of the temple of Jerusalem, whereas He was speaking of the temple of His body (Jn. 2:21). "When Therefore he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken" (Jn, 2:22). In this Biblical Context, we understand that the resurrection became Jesus' chief credential. The resurrection is really

²Leonhard Goppelt, "The Easter Kerygma in the New Testament," in *ibid.*, p. 53.

³*Ibid.*, p. 54.

confirmation of Jesus' Messiahship. In fact, the resurrection demonstrates God's approval of Jesus as the standard for all life, and by Him we shall be judged at the judgement seat of God.

The entire New Testament shows that the first Christians recognized the resurrection to be connected with the fundamental elements of Christian belief and life. Without the resurrection of Jesus, the early Christians would never have formed such a firm faith in the Lord. In this sense, the resurrection was "the core of the church's faith"⁴ in primitive Christianity. Paul's statement becomes a good manifestation in this connection: "if Christ has not been raised; then our preaching is in vain and your faith is in vain" (I Cor. 15:14). In this same theme, Willi Marxsen says that:

. . . talking about the resurrection means talking about the faith of the church. If Jesus' resurrection is a matter of uncertainty, faith will be a matter of uncertainty too, and in the same degree.⁵

Rudolph Bultmann understands that the resurrection is "an article of faith just as the meaning of the cross itself"; but he corrects himself, and the next sentence is more precise; "Faith in the resurrection is really the same thing as

⁴Merrill C. Tenney, The Reality of the Resurrection (New York: Harper & Row, 1963), p. 142.

⁵Willi Marxsen, The Resurrection of Jesus of Nazareth (Philadelphia: Fortress Press, 1970), p. 12.

faith in the saving efficacy of the cross."⁶ Bultmann is partially right in claiming an inseparable unity of the cross and the resurrection of Jesus Christ. However, the resurrection should be understood as "the decisive act of God's saving work."⁷ In this sense, I think that Karl Barth is correct.

He says:

The rising of Jesus Christ is in the New Testament comprehended and understood as an act of God with the same seriousness as the preceding event of the cross with its implication for us and for all men.⁸

Barth specifies that the rising of Jesus Christ is "an autonomous, new act of God", independent of the event of the crucifixion, and so rejects the view that it is only "the noetic converse of it."⁹ I don't regard the event of resurrection as the emergence of faith in the saving efficacy of the cross of Jesus Christ. Rather, I understand the resurrection as

⁶Rudolph Bultmann, Kerygma und Mythos I, p. 46, quoted in Hans-Georg Geyer, "The Resurrection of Jesus Christ: A Survey of the Debate in Present Day Theology," in C. F. D. Moule (ed.) The Significance of the Message of the Resurrection for Faith in Jesus Christ (Naperville: Allenson, 1968), p. 110.

⁷Gerhard Dellings, "The Significance of the Resurrection of Jesus for Faith in Jesus Christ," in Moule, p. 99.

⁸Karl Barth, Die Kirchliche Dogmatik, III: Die Lehre von der Schöpfung, 2; p. 330, quoted in Geyer, p. 114.

⁹Barth, Die Kirchliche Dogmatik, III p. 335, quoted in *ibid.*, p. 115.

providing the basis of faith. The resurrection of Jesus is actually the vital foundation which permits our faith in Christ.

The Resurrection as the Meaning of Hope. Christians have hope in Christ, not in this life alone, but radically beyond this life. "If for this life only we have hoped in Christ," as Paul has said, "we are of all men most to be pitied" (I Cor. 15:19). The meaning of Christian hope refers to the life of the resurrection. Traditionally, Christian interpretation has been: "the Christian's hope of resurrection is closely connected with the resurrection of Jesus."¹⁰ Paul's statement makes it clear. He says, "Christ the first fruits, then at his coming those who belong to Christ" (I Cor. 15:23). Christ is recognized as "the first fruits" of the resurrected; that is to say, the dead in Christ and those who believe in Christ will rise as Christ is risen (I Cor. 15:12-34).

The resurrection, as a decisive act of redemption, speaks of imperative as well as of indicative. In other words, on the one hand the resurrection brings us faith in Christ's divine sonship. On the other hand, at the same time, it gives us hope of participation in the resurrection. Thus it is said that the resurrection means memory and hope. Con-

¹⁰Marxsen, p. 12.

cerning this point, Dietrich Ritschl has written as follows:

Honest and concerned memory is possible because of the hope that decisive things in the relation between God and the world are still to come and hope is possible because of the memory of what has already happened and of what is understood and accepted as a promise. . . Memory and hope are the dimensions of faith in the Christus praesens and it is only because of Christus praesens that these dimensions are open to our perception. Hope provides not only a "mood" but the matrix of future events; it "creates the reality of tomorrow."¹¹

In the previous section, I pointed out that the resurrection is the basis of faith. Likewise, we understand the resurrection as the meaning of Christian hope. Faith and hope are intimately related in the resurrection. Moltmann wrote in this connection as follows:

Without faith's knowledge of Christ, hope becomes a Utopia and remains hanging in the air. But without hope, faith falls to pieces, becomes a fainthearted and ultimately a dead faith. It is through faith that man finds the path of true life, but it is only hope that keeps him on that path. Thus it is that faith in Christ gives hope its assurance. Thus it is that hope gives faith in Christ its breadth and leads it into life.¹²

Both faith and hope are involved in the resurrection of Jesus Christ.

We understand that Christians are those who "have been born anew to a living hope through the resurrection of

¹¹Dietrich Ritschl, Memory and Hope (New York: Macmillan, 1967), p. 13.

¹²Jürgen Moltmann, Theology of Hope (New York: Harper & Row, 1965), p. 20.

Jesus Christ from the dead" (I Pet. 1:3). This hope of resurrection becomes a dynamic factor for the first Christian's life and mission.

The Resurrection as the Foundation of the Church. It is to be assumed that after Jesus' death Peter and the rest of Jesus' disciples returned home to Galilee, failing to gather themselves together into one community for common work and mutual strength. Then, we may ask, what caused the church to come into being? Generally, we recognize that the church is established on the foundation of the resurrection of Jesus Christ. In other words, it was by the risen Lord that the church was founded. George W. Forell says:

It is the faith in the resurrection of Christ which explains the existence of the Christian Church. Without this faith the Christian Church would never have come into being, and should it ever lose this faith it will not last very long.¹³

In this sense, it is said that the resurrection of Jesus Christ is the starting point for the Christian church and for the message of the New Testament. Indeed, on the one hand, the resurrection is God's confirmation of the Gospel. On the other hand, at the same time, it becomes the foundation of the church. That's why Paul says: "if Christ has not been

¹³George W. Forell, The Protestant Faith (Englewood Cliffs: Prentice-Hall, 1960), p. 177.

raised, then our preaching is in vain and your faith is in vain" (I Cor. 15:14). This means, as Willi Marxsen has said, that "apart from the resurrection of Jesus there would be no church."¹⁴ Traditionally, we understand that the church is the body of Christ, who is risen. Some scholars, notably J. A. T. Robinson, hold that the church is the body of the risen Lord, not metaphorically but "actually." Through the resurrection the church has become "the extension of the Incarnation,"¹⁵ while John F. Jansen says that "the image of the church as Christ's body is to be understood in metaphorical rather than in 'realistic' manner."¹⁶ In my view, however, it is proper to say that the church, which is established on the resurrection of Jesus Christ, should be understood in both realistic and metaphorical ways.

The confession of the early Christians is that Jesus is Lord. This confession came from the belief that God raised Jesus from death and exalted Him. Thus we understand that the existence of the church is a direct result of a be-

¹⁴Willi Marxsen, "The Resurrection of Jesus as a Historical and Theological Problem," in Moule, p. 15.

¹⁵J. A. T. Robinson, The Body (Chicago: Regnery, 1952/Philadelphia: Westminster Press, 1977), p. 49, quoted in John F. Jansen, The Resurrection of Jesus Christ in New Testament Theology (Philadelphia: Westminster Press, 1980), p. 86.

¹⁶Jansen, *ibid.*, p. 114.

lief in Jesus' resurrection. The church, as an organic community, has become the basis of the following mission.

The Resurrection as the Beginning of the Mission. It is clear that it was only after Jesus Christ rose from the dead that he sent forth his disciples on their mission. Not only was the church founded by the risen Lord, but also it was from the risen Christ that the disciples received Jesus Christ's command for mission. As Jesus had been sent by the Father, he also sent His disciples to witness the gospel (Jn. 20:21). After Jesus' resurrection, he said to the disciples: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always to the close of the age (Mt. 28:19-20). Jesus entrusts a mission to them. From these Scriptural passages, it is easily understood that Jesus' resurrection is the starting point of the Christian mission. It is quite clear when we turn to the book of Acts and its account of the early church. We find that the core of the apostles' message was the resurrection of Christ. George E. Ladd has said:¹⁷

The primary ministry of the twelve was to "become . . . a witness to his resurrection" (Acts 1:22). It is clear

¹⁷George E. Ladd, I Believe in the Resurrection of Jesus (Grand Rapids: Eerdmans, 1975), p. 40.

that not the life of Jesus, not his teachings, not even his sacrificial death, was the central emphasis in the earliest Christian proclamation; it was the resurrection of Christ.

Apart from the fact of resurrection, the vital proclamation and church growth might not be possible. Indeed, the resurrection message was the essential element of inspiration in the growth of the church. After Jesus' resurrection, the early Christians were convinced that Jesus, who triumphed over all sufferings, is with them always as the living Lord.

One thing still needs to be said about the nature of the mission which flows from the risen Lord. The nature of the church's mission is to show God's redeeming love to our neighbors by both bearing witness to them and loving them as ourselves. In this sense, it should be emphasized that the mission of the church has two basic dimensions which cannot be separated from each other; the great commission and the great commandment. The former refers to Jesus' evangelical mandate to "go therefore and make disciples of all nations" (Mt. 28:19), and the latter refers to Jesus' social imperative to "love your neighbor as yourself" (Mt. 22:39). Mortimer Arias said that "it is not necessary to leave aside social action in order to evangelize, nor to use it as a bait to to attract the people."¹⁸ If we choose or emphasize one of

¹⁸Mortimer Arias, "That The World May Believe," in Address Document A 7 of World Council of Churches, Fifth Assembly Nairobi-Kenya, November 23-December 10, 1975, pp.7-8.

them, then the mission of the church may become diluted. With regard to this, Tillich made an insightful statement as follows:

Protestantism must live within the tension between the sacramental and the prophetic, between the constitutive and the corrective. If these elements were to separate,¹⁹ the former would become heteronomy and the latter empty.

Therefore, I think that it is our task in the church's mission to keep the balance between evangelism and social responsibility for fulfilling the twofold meaning of the mission.

The Nature and Work of the Holy Spirit

Along with faith in the resurrection of Jesus Christ, we can find another dynamic foundation of church growth from the powerful nature and work of the Holy Spirit. Just as God was incarnate in Christ, so God, through the Holy Spirit, is incarnate in and through the church. The primitive church was really inspired and controlled by the presence and the power of the Holy Spirit. The Holy Spirit has been working since Pentecost through the church, the body of Christ in which he dwells. This section seeks to demonstrate the significant nature and work of the Holy Spirit in church growth.

¹⁹Paul Tillich, On the Boundary (New York: Charles Scribner's Sons, 1966), p. 42.

The Holy Spirit as the Revealer of Jesus Christ. We understand the Holy Spirit in the dynamic relationship of the Trinity. According to Barth, the Holy Spirit is "God the Lord in the fullness of Deity, in the total sovereignty and condescension, in the complete hiddenness and revealedness of God."²⁰ The Holy Spirit is the invisible power of the living God who opens our eyes to the truth and power of Christ.

Jesus taught about the Holy Spirit. The disciples are promised the Holy Spirit. In the farewell discourses, Jesus speaks of the promised Counselor, the Holy Spirit, who will "bring to your remembrance all that I have said to you" (Jn. 14:26). The Holy Spirit, Jesus says at another place, does not speak in his own authority, but glorifies Jesus Christ, takes the things of Christ and declares them to believers (Jn. 16:13-15). The early Christians came to identify the Holy Spirit with Christ. As God was in Christ, the Holy Spirit is Christ present with His people. The Holy Spirit stays with us and works in us. By the work of the Holy Spirit we come to know our evil thoughts and deeds and to believe in Jesus Christ. Küng writes an article of faith that gives greater definition of the Holy Spirit.

The Holy Spirit is God's Spirit, He is God Himself, as gracious power and force, gaining dominion over the mind and heart of man, in fact the whole man, becoming inwardly present to man and giving effective testimony of him-

²⁰Karl Barth, The Holy Ghost And The Christian Life, (London: Muller, 1938), p. 11.

self to man's spirit.

As God's Spirit he is also the Spirit of Jesus Christ exalted to God: through him Jesus is the living Lord, the model for the Church, and the individual Christian.

As Spirit of God and of Jesus Christ for me he is never identified with Man's own possibilities, but is force, power and gift of God.²¹

This principle is fundamental to our understanding of the Holy Spirit. As Spirit of God and of Jesus Christ, the Holy Spirit shows us Christ. He reveals the living Christ to our understanding in "threefold way of Justification, sanctification, and vocation to witness."²² It is obvious that the disciples came to confirm the risen and exalted Jesus Christ by the inspiration of the Holy Spirit.

The Holy Spirit as the Director of the Mission. When we read the book of Acts, we come to know that there is a positive and inseparable relation between the Holy Spirit and Christian missions. The church's mission, as I know it, is fundamentally based on the direction of the Holy Spirit. As the Spirit of Christ, He is not dominated by the church, but rather fills it, empowers it, and directs it. The Holy Spirit directs the church to the oneness of the body and continual growth of its mission in the truth and love of Christ

²¹Hans Küng, On Being a Christian (New York: Pocket Books, 1978), p. 469.

²²John W. Deschner, "The Spirit of God and the Christian Witness," in Methodist Church, Joint Section of Education and Cultivation of the Board of Missions, The Christian Mission Today (New York: Abingdon Press, 1960), p. 36.

(Eph. 4:1-16). Thus the Holy Spirit builds community and creates fellowship. The loving Spirit of Christ is the real basis of genuine church community and its mission.

I would like to investigate the avenues used by the Holy Spirit in the direction of the mission of the church. The direction given by the Holy Spirit is described in at least three ways.

First of all, the Holy Spirit directs the church mission by transforming the individual from estranged selfishness to a sharing togetherness. The Holy Spirit is the active Spirit for the "liberation of man from the power of sin and selfishness, to the service of God and neighbor."²³ The fruit of the Holy Spirit is the evidence that the Holy Spirit liberates persons to love.

Second, there is a sense in which the gift of the Holy Spirit may be described as the divine principle of power and authority on which the apostolic mission of the church depends. In fact, along with the individual dimension, the Holy Spirit also directs the whole congregation by providing "the congregation with the spiritual gifts she needs to be a missionary cell."²⁴ The diversity of spiritual gifts (I Cor. 12:1-31) leads us to serve Christ effectively in the world. According to Paul, there are varieties of gifts, of service, and of working (I Cor. 12:4, 5, 6). These

²³Ibid., p. 37.

²⁴Ibid., p. 38.

varieties are given to each for the common good (I Cor. 12:7).

Third, the Holy Spirit directs the church's mission as "the ultimate strategist." John W. Deschner briefly epitomizes this aspect of the work of the Holy Spirit.

Nothing is more impressive in the Acts of the Apostles than the way the Holy Spirit is believed to direct the expansion of the church. The Spirit directs Philip to go to the Ethiopian eunuch (8:29). The Holy Spirit sends Peter to Cornelius, and persuades Peter to baptize him, thus inaugurating the gentile mission (10:19, 47). The Holy Spirit commands the Antiochene church to send Barnabas and Paul as missionaries (13:2). The Holy Spirit is the principal participant in the decision of missionary policy at the Jerusalem council (15:28). Upon occasion, the Holy Spirit forbids Paul from going to Bithynia (16:7); but He "binds" Paul to go to Jerusalem (20:22).²⁵

In fact, apart from the coming of the Holy Spirit, there would have been no Christian mission. Jesus informed his disciples, prior to his ascension, that "you shall receive power when the Holy Spirit has come upon you; and you shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). With the coming of the Spirit, the mission of the church has been directed and can continue to the end of the earth and to the close of the age. The Holy Spirit is present with us and directs us for the church's mission to reconcile the world to God as the wise and powerful strategist.

²⁵Ibid.

The Holy Spirit as the Spirit of Promise and Hope.

When we are trying to understand the Scripture from the perspective of the relationship between God and humans, we easily find that the relationship is based on the promise of God and the hope of the people. The Holy Spirit reveals to us God's eschatological promise, and we are given hope through the Holy Spirit. Barth emphatically subscribes to the Spirit of promise and the Christian life of hope:

Finality and futurity from the Beyond of our existence is the peculiar quality of God's purpose with us, imparting a quality to our redemption, to resurrection and to eternal life. In the fact that God promises us our resurrection He is present with us. As the Word of God is the Word of the promise too, so the Holy Ghost is "the Spirit of the Promise," by whom we are "sealed unto the day of redemption" (Luke xxiv. 49: Ephes, i. 13-14: iv. 30).²⁶

The Holy Spirit is present with us as God's promise of fullness yet to come. Thus the church's mission is understood under the promise of God.

With the understanding of the Spirit of promise, we hope because we take God's promise seriously. If we miss the Spirit of this hope, then our mission may become vague. In other words, the Holy Spirit as the Spirit of promise and hope enables us to follow the great will of God to reconcile the world to Himself and to the love of God and his neighbor.

²⁶Barth, The Holy Ghost, pp. 72-73.

THEOLOGICAL PERSPECTIVE ON CHURCH GROWTH

What does God desire our church to do? This question is very important because it determines our direction toward church growth. In my view, theological guidelines for church growth must be based on and begin with the will of God. When Peter replied, "You are the Christ, the Son of the living God" (Mt. 16:16), Jesus answered him, ". . . And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it" (Mt. 16:18). The church is built by God's will, and as He has so purposed to build His church, then He really intends that His church should grow. Donald A. McGavran says that:

Church growth is humane action: the strong bearing the burdens of the weak and introducing to the hungry the bread by which man lives. Nevertheless, God's obedient servants seek church growth not as an exercise in humanity, but because the extension of the Church is pleasing God. Church growth is faithfulness.²⁷

Arthur Glasser directly says, "that the church does not grow is out of the will of God."²⁸ We understand that church growth is a faithful response to God because God desires it.

Since the time of the early church, we Christians

²⁷Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1980), p. 5.

²⁸Arthur Glasser, "Church Growth and Theology," in Alan R. Tippett (ed.) God, Man and Church Growth (Grand Rapids: Eerdmans, 1973), p. 52.

have understood that God gives the growth (I Cor. 3:6-7). Not only does God want church growth, but also He is the fundamental source of such growth. Paul says that the church "grows with a growth that is from God" (Col. 2:19).

Two Dimensions of Church Growth

We want to know in what sense the word "growth" is to be understood in the movement of church growth. For this we need to define the concept of church growth, not only for avoiding misunderstanding of it, but also for providing theological guidelines for healthy church growth. As we have seen in the INTRODUCTION, church growth means bringing men and women into fellowship with Jesus Christ and into responsible church membership.

The New Testament concepts of growth are oikodome, "edification" and auxein or auxanein, "increase." Karl Barth explains that the concept of oikodome is primary and auxein or auxanein, though parallel, is secondary.

The term growth (auxein, auxanein) is one which in the New Testament is parallel to the main concept of oikodome. Sometimes, indeed, the two seem to cross and the idea of growth seems to confuse the sense in which the Bible speaks of building.²⁹

²⁹Karl Barth, Church Dogmatics (Edinburgh: Clark, 1958), IV/2, p. 644.

He asserts that the true growth is not numerical increase, but intensive vertical and spiritual growth.

The true growth which is the secret of the upbuilding of the community is not extensive but intensive; its vertical growth in height and depth. . . The numerical increase of the community indicates that it is also engaged in this very different increase. But the relationship cannot be reversed. It is not the case that its intensive increase necessarily involves an extensive. We can not, therefore, strive for vertical renewal merely to produce greater horizontal extension and a wider audience.³⁰

Thus he holds that the church "will be more concerned about the quality than the quantity of those who are already Christians, or who may become such."³¹

Barth is quite right when he emphasizes an intensive growing up into Jesus Christ. However, we must be careful not to ignore the evangelistic mandate causing church growth in both dimensions by the concept of quality and quantity. Evangelism is not merely a means to increase numbers of receptive peoples. Rather, it is a real expression of Christian love to bring people into fellowship with Christ and the people of God. Concerning this point, Marcus Barth insightfully writes as follows:

In Ephesians, the 'growth of the body of Christ,' and the building of the 'whole structure' implies probably both this deepening in 'knowledge,'³² love and obedience, grows intensively and extensively.

³⁰ Ibid., IV/2, 648.

³¹ Ibid., 647.

³² Marcus Barth, The Broken Wall (Chicago: Judson Press, 1959), p. 118.

The concept of church growth in Ephesians 4:15-16 is indicative of the intensive and extensive dimensions of church growth. Paul combines both of them by expressing that from Christ the church "makes bodily growth and upbuilds itself in love" (Eph. 4:16). Growth in love never neglects bodily growth. Rather, it becomes the indispensable foundation on which the church grows bodily. Therefore, the church must grow spiritually and physically, intensively and extensively, vertically and horizontally.

Church Growth by God's Evangelistic Mandate

The evangelistic mandate was not given before Adam and Eve fell into sin. There was no need for it. But after the fall of man, the evangelistic mandate became a necessity. With regard to this, C. Peter Wagner says:

God's first words to human beings after the fall were the beginning of the evangelistic mandate: "Adam, where art thou?" (Gen. 3:9). These are the words of a people-seeking God, a God who cannot be content if there are human beings, made in his own image and likeness, who, because of sin, are not in fellowship with him. Every man, woman, and child in the world was created by God to enjoy fellowship with him.³³

Therefore the church must not stay on the comfortable pew, but must reach out to those who have no relationship with Jesus Christ. Jesus came "to seek and to save the lost"

³³C. Peter Wagner, Church Growth and the Whole Gospel (San Francisco: Harper & Row, 1981), p. 51.

(Lk. 19:10), and He called and demanded His disciples to follow Him.

Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son and the Holy Spirit, and teach them to obey everything I have commanded you (Mt. 28:19-20, GNB).

This Great Commandment provides us two central points, one minor, one major. The minor point has to do with the phrase "to all peoples everywhere (panta ta ethne)." The translators of the Good News Bible say ethne means "people," while most of the other Bible translators use "nations."³⁴ The evangelistic mandate leads us to reach out to peoples in the world who have not yet been reached by the gospel. From this perspective, it is said that church growth is not an end in itself, but an inevitable result of the faithful obedience to the Great Commission of Jesus Christ. To "make disciples (matheteusate)" is the second and major goal of the Great Commission. The Great Commission in Matthew 28:19-20 contains four action verbs: go, make (disciples), baptize, and teach. Among them the central command is to "make disciples."

In the original Greek, three of them, go, baptize and teach, are participles or helping verbs. Only one, make disciples, is an imperative verb. It is clear exegeti-

³⁴Ibid., p. 53.

cally that the goal of the Great Commission is to make disciples. Going, in itself, will not fulfill the Great Commission. Neither will baptizing or teaching. But at the same time, speaking practically now, no one can³⁵ make disciples without going, baptizing or teaching.

"Making disciples", according to Wagner, involves three distinct dimensions. This is called the "3-P" definition of evangelism. He identifies the three P's as presence, proclamation, and persuasion. Presence evangelism stresses presence as sufficient evangelism, which enables people to see the gospel in our action.³⁶ Proclamation evangelism involves both the demonstration and declaration of the gospel. According to Mark 16: 15, we are sent not only to live but also to "preach the gospel to the whole creation." Persuasion evangelism will result in leading men and women to "become disciples of Jesus Christ and to serve Him in the fellowship of his Church."³⁷

It is clear that the church is commissioned by Jesus to go and make disciples. The evangelistic mandate has been entrusted by God to His people. In other words, the church has the responsibility to fulfill the evangelistic mandate from Jerusalem to the end of the earth (Acts 1:8). As the people of God try to be faithful to Jesus' command, the result is inevitable church growth in both quality and quantity. As the church continues to grow, the Great Commission is fulfilled.

³⁵Ibid., p. 54.

³⁶Ibid., p. 55.

³⁷Ibid., p. 57.

Church Growth and Social Change

We are to be in the world as salt and light (Mt. 5:13, 14) not only to bear witness to the gospel, but also to become responsible in behavior. From this point of view, the evangelistic outreach is not indifferent to social change. With regard to this, Wagner makes this obvious statement:

Evangelicals and church growth advocates who hold to the priority of the evangelistic mandate, as a matter of historical record, have not neglected their social responsibilities under the cultural mandate, particularly in social service but also in areas of social action.³⁸

However, it is true that the Christian's social responsibility has been treated as priority three in the growing churches. Raymond Ortland classifies the Biblical priorities into the three principles: (1) commitment to Christ, (2) commitment to the body of Christ and (3) commitment to the work of Christ in the world.³⁹ Of course, we know that "social action must not be substituted for evangelism."⁴⁰ In our days, however, the growing churches tend to continue to unilaterally emphasize individual salvation and quantitative expansion, neglecting social participation as an option. We know that "through his redeemed, the Holy Spirit causes justice to roll down in

³⁸Ibid., p. 113.

³⁹Raymond Ortland, Lord, Make My Life a Miracle (Glendale: G/L Publications, 1974), Quoted in *ibid.*, p. 153.

⁴⁰Donald A. McGavran and Win Arn, How To Grow A Church (Glendale: G/L Publications, 1974), p. 107.

families, neighborhoods, cities and states."⁴¹ But it is urgent that the evangelistic fervor and the Christian's social conscience should go hand-in-hand. If we neglect or postpone the social responsibilities behind the evangelism, then the Christian mission may become heteronomous. Sherwood E. Wirt clearly says: "Any evangelism which ignores social concern is by its nature an incomplete and unscriptural evangelism, and it will likely end up by being an unheeded evangelism."⁴² This becomes obvious when we consider John C. Bennett's assumption: "that God is concerned about the public life of humanity and not only about the inner, private life of individuals, that he is concerned about nations and events and not only about the salvation of souls."⁴³ The fact of incarnation gives us the guideline to social action for whole persons in the community. Thus, if the church tries to be faithful to the evangelistic command, the Christian's social imperative should be followed simultaneously by the church. Further, we must try to keep tension and balance between evangelistic mandate and social action. In other words, church growth must dedicate itself to the transformation of the world into the kingdom of God, for

⁴¹James J. Montgomery and Donald A. McGavran, The Discipling of a Nation (Santa Clara: Global Church Growth Bulletin, 1980), p. 22, quoted in Wagner, p. 116.

⁴²Sherwood E. Wirt, The Social Conscience of the Evangelical (New York: Harper & Row, 1968), p. 152.

⁴³John C. Bennett, The Radical Imperative (Philadelphia: Westminster Press, 1975), p. 12.

the object of the church's ministry, love and service, is God's world. As faith cannot be separated from deeds, personal spirituality and social commitment of Christians should be well balanced. The Christian's social action must be based on and begin with the imperative to love.

CHAPTER III

THE HOLISTIC HEALING MINISTRY AS A CONTINUATION
OF GOD'S REDEMPITIVE WORK

THE DEFINITION AND MEANING OF HEALING

We call healing by many names, such as faith healing, divine healing, Christian healing, and spiritual healing. It seems to be proper for me to use "holistic healing" to distinguish it from the one-sided physical, psychological, and spiritual healing, for this term is inclusive in relation to the total healing ministry. With regard to this, Bernard Martin's statement is very insightful. He says, "The healing of man is a liberation from physical, mental, and spiritual shackles which prevent him from reaching the full maturity of a man destined for eternal life."¹ In other words, we understand healing as the holistic restoration to true normality. One of the brilliant definitions was given by Leslie D. Weatherhead:

By healing, then, is meant the process of restoring the broken harmony which prevents personality, at any point of body, mind, or spirit, from its perfect functioning in its relevant environment; the body in the material world; the mind in the realm of true ideas and the spirit in its relationship with God.²

¹Bernard Martin, Healing for You (Richmond: John Knox Press, 1966), p. 153, quoted in Frank B. Stanger, God's Healing Community (Nashville: Abingdon Press, 1978), p. 24.

²Leslie D. Weatherhead, Psychology, Religion, and Healing (Nashville: Abingdon Press, 1952), p. 464, quoted in ibid., p. 25.

From this perspective, it is necessary to consider the meaning of healing beyond its individual character. Philip Potter has pointed out, "Moreover healing comes not by purely ritual acts of repentance, like fasting, but by responding to God's call to work for the liberation of the oppressed, and to care for the needy and deprived."³ His statement is quite correct. If our healing ministry is confined to the individual dimension, then it may become incomplete.

Now I would like to epitomize the meaning of healing on the basis of the above definition and thought.

First of all, healing is related to, as Weatherhead has said, "restoring the broken harmony. Healing relates to normalcy within the person. Healing has as its objective the making possible of the normal functioning of the person on the highest level of being."⁴

Second, healing relates to the wholeness of personality. It is not limited to merely curing diseases. Frank Stanger says:

Healing relates to every aspect of the human personality—body, mind, and spirit. Healing is concerned with wholeness for the total person. Sometimes the basic need of a person is for physical healing. At other times the basic need is often spiritual. Perhaps there are fundamental needs in more than one area of human personality. Or there may be the need for the harmonious working of all the component parts of the human personality.⁵

³Philip Potter, "Healing and Salvation," Ecumenical Review 33: 4 (October, 1981), 333.

⁴Stanger, p. 25.

⁵Ibid., p. 26.

That's why I have introduced the concept of "holistic healing" in our ministry.

In the third place, healing is usually described as a process. Mrs. Horace Porter defines it as "the process of restoration."⁶ More concretely speaking, Weatherhead calls it "the process of restoring the broken harmony." "Nevertheless," Frank B. Stanger has written, "this emphasis upon process is not meant to exclude either instantaneous healing or instantaneous acts of faith that intimate the process of healing."⁷

Finally, we also understand healing in the light of God's plan of salvation for mankind. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life."(Jn. 3:16). God loves us with an everlasting love, and seeks to give all of us life in the fullness. In this sense, healing is God's will and purpose for all of us in the world. From this perspective, we can say the holistic healing ministry is a continuation of God's redemptive work. Therefore healing must include the restoration of wholeness to the person and to the life of the whole community and the world.

⁶Horace Porter, Thought, Faith and Healing (London: H. R. Allenson, 1924), p. 67.

⁷Stanger, p. 26.

THE BIBLICAL CONTEXT OF THE HEALING MINISTRY
IN THE NEW TESTAMENT

The Unique Healing Ministry of Jesus Christ

It is impossible for us to understand Jesus Christ's work of redemption without considering His healing ministry. In fact, Jesus Christ devoted a large amount of time and energy to the work of healing. Preaching, teaching, and healing were the threefold pattern of the ministry of Jesus. The healing ministry was an essential part of His work and of the pattern of the work of His disciples.

Jesus said, quoting from Isaiah 61, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim the acceptable year of the Lord," and then went on, "Today this Scripture has been fulfilled in your hearing" (Lk. 4:18-21). The primary emphasis is spiritual, but we need only look to discover that the healing ministry of Jesus Christ did not neglect the physical. Rather, it formed a very important part of His ministry. The writers of the gospels obviously recorded quite a number of cases in detail, and also referred to large numbers of people who were healed. Jesus Christ healed all those who came to Him for healing. Martin epitomized Jesus' healing ministry as follows:

The Gospels record twenty-six cases of individual healing accomplished by Jesus Christ. In ten cases, healing of several or many sick people is mentioned without always

stating the nature of the diseases that were cured. On four occasions it is said of Him that he went about "healing all manner of sickness and all manner of disease among the people" (Matthew 4:23); and also that He healed "all that were oppressed of the devil" (Acts 10:38).⁸

Morton T. Kelsey has pointed out that "nearly one-fifth of the entire Gospels is devoted to Jesus' healing and the discussions occasioned by it."

Out of the 3779 verses in the four Gospels, 727 relate specifically to the healing of physical and mental illness and resurrection of the dead. In addition there are 165 verses that deal in general with eternal life, and also⁹ 31 general references to miracles that include healing.

In the light of this consideration, we understand that Jesus Christ treated the nature of man as one, although having three sides--body, mind, and spirit; and Christ's healing was directed to the whole personality and never to just one side. It is clear when we consider that the healing ministry of Jesus Christ was based on the love of the wholeness of personality. The healing ministry of Jesus Christ is certainly "in line with the constant emphasis in His teachings upon compassion and caring about one's neighbor."¹⁰

⁸ Bernard Martin, The Healing Ministry in the Church (Richmond: John Knox Press, 1960), p. 19.

⁹ Morton T. Kelsey³⁾, Healing and Christianity (New York, Harper & Row, 1973), p. 54.

¹⁰ Ibid., p. 57.

There is no doubt, at all, that the ministry of healing of Jesus is a practical expression of love, which is a basic element of his teachings.

When we read the gospels, we understand that the healing ministry of Jesus Christ has a spiritual significance. It is obvious when we consider His proclamation of forgiveness before healing. He said to the paralytic, "My son, your sins are forgiven" (Mk. 2:5). His healing ministry is, in a sense, the evidence of His Messiahship. He identified Himself as the Savior of men and women to do the will of God who sent Him. He said, "I have come down from heaven, not to do my own will, but the will of Him who sent me" (Jn. 4:34). This revelation of Jesus Christ, Himself, made us believe that the healing ministry of Jesus Christ was willed by God. The will of God was to restore the wholeness of human personality. Therefore the healing acts of Jesus Christ are not restricted to the aspect of merely curing physical disease. Furthermore, it is proper to say that, "the will of God being the salvation of the human being, physical healing is one of its constituent elements,"¹¹ which parallels with spiritual work. In this sense, healing is "a very visible and convincing sign of the redemptive love of the faith."¹² The healing ministry of Jesus Christ

¹¹Martin, The Healing Ministry, p. 21.

¹²Ibid.

is "not merely an incidental aspect of the salvation of man but that it is actually an integral part of the redemption through the Cross."¹³ Thus the healing ministry of Jesus Christ should be understood in the light of God's love and redemptive work and must go hand-in-hand with His work of salvation.

The Healing Ministry of the Apostles

Jesus Christ gave the disciples power and authority to exorcise all devils and to cure every kind of disease. Matthew writes that Jesus "gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity" (Mt. 10:1). Mark also states that Jesus gave them authority over the unclean spirits" (Mk. 6:7). Luke indicates that Jesus "gave them power and authority over all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal" (Lk. 9:1-2). Matthew again returns to the healing mission of the twelve: "And preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons" (Mt. 10:7-8). These commands to heal the sick had been carried out by the disciples. Mark reports: "So they went out and preached that men should repent. And they cast

¹³Ibid., p. 24.

out many demons, and anointed with oil many that were sick and healed them" (Mk. 6:12-13). Luke also records the results: "And they departed and went through the villages, preaching the gospel, and healing everywhere" (Lk. 9:6).

Jesus Christ's command of healing the sick is not restricted to the twelve disciples. He appointed seventy others and sent them with the command, "Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, 'The Kingdom of God has come near to you' (Lk. 10:8-9). These seventy returned from their mission with joy, and they said, "Lord, even the demons are subject to us in your name!" And Jesus said to them, "I saw Satan fall like lightning from heaven" (Lk. 10:17-18).¹⁴

One thing still needs to be said about faith. Although Jesus Christ had given His disciples this power and authority to cast out demons and to cure every kind of disease and every infirmity, they were not always successful. One very notable example is found in the case of the demonic, epileptic boy. He was brought to the disciples, but they could not heal him. And Jesus said, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him to me" (Mt. 17:17). What the disciples could not do, Jesus did with a rebuke. When asked by the disciples why they could not cast out the demon, Jesus

¹⁴Ibid., p. 30.

replied, "Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you" (Mt. 17:20-21). It becomes evident that in order to use the authority which Jesus had given them the apostles had to exercise faith in Jesus Christ. Their power was limited only by their lack of faith.

As we have seen earlier, it is true that the healing ministry was an essential commission of the Christian community as well as preaching and teaching. This command is not restricted to the disciples of the early church, it is also related to all those who believe in Jesus Christ. Shortly before the crucifixion, Jesus promised his disciples, "Truly, truly, I say to you, he who believes in me also does the works that I do; and greater works than these will he do, because I go to the Father. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it" (Jn. 14:12-14). Again we note the emphasis of faith which empowers the works. After healing the paralytic at the Beautiful Gate, Peter and John witness, "And his name, by faith in his name, has made this man strong whom you see and know; and the faith which is through Jesus has given the man this perfect health in the presence of you all" (Acts 3:16).

Jesus said to His disciples, "Peace be with you.. As

the Father has sent me, even so I send you" (Jn. 20-21). Jesus sent them with a full complement of authority and power to carry on the work which He, Himself, had come to do. This work consisted of the proclamation of the kingdom of God and the liberation of people from the demons and the broken harmony and relationships to the wholeness of personality.

THE THEOLOGICAL BASIS OF THE HEALING MINISTRY

In this section, I am going to discuss the theological basis of the healing ministry on the relationship between God and man, which was established by creation and incarnation.

Persons as Divine Creation

The Genesis writer says, "In the beginning God created the heavens and the earth" (Gen. 1:1). Then God said, "Let us make man in our image, after our likeness" (Gen. 1:26). "And God saw everything that he had made, and behold, it was very good" (Gen. 1:31). In the light of creation, we know that every individual has inherent value. As the creation of God, the human creature has "intrinsic and eternal value."¹⁵ In general, we all confess that the basic premise of the Christian faith is that man is created in the image of God. This same premise is essential to the theology of the healing ministry. Even though man has sinned, he still has

¹⁵Stanger, p. 52.

intrinsic value, for he is "still the creation of God; man is marked with a divine image that can never be completely lost."¹⁶ It is quite clear when we consider the incarnation of Jesus Christ.

The incarnation testifies that every individual has important worth to be healed. Stanger has summed up the significance of the human creature in these sentences:

The incarnation of Jesus Christ reveals the intrinsic worth of the total person. "Jesus increased in wisdom and in stature, and in favor with God and man: (Luke 2: 52). Throughout his ministry, Jesus was concerned about the hurts of the total person--physical, mental, emotional, spiritual--and their healing."¹⁷

It is again necessary to consider that Jesus was not concerned about mere physical healing. Jacob Chandy's statement is very insightful with regard to this.

Healing for Christ, meant the restoration of the whole man, his total rehabilitation. God wills for him fullness of life, and this means health of body and health of mind and spirit. These cannot be separated, and Jesus' emphasis is on the total health of the individual and of the community.¹⁸

From the perspective of creation and incarnation, it becomes more clear that every individual has intrinsic worth

¹⁶Harold L. Christmann, A Pattern for Healing in the Church (San Diego: St. Luke's Press, 1959), p. 31.

¹⁷Stanger, p. 53.

¹⁸Jacob Chandy, Rethinking the Healing Ministry of the Indian Church (Madras: Diocesan Press, 1970), p. 24.

to be an object of healing. In fact, we recognize that every person is the object of God's healing and saving love. The value of the individual, as created in the image of God, is basic to the healing ministry.

Wholeness as God's Will for Us

We also confess that another fundamental premise of Christian faith is that God wills "health" and "salvation" for His creatures. As the author of good, not evil, God does not cause disease, rather He wants to bring the broken into restored wholeness. Thus I understand health and wholeness of personality in the light of salvation. Salvation, as Harold L. Christmann has defined it, means "wholeness, spiritually and physically."¹⁹ Salvation and wholeness cannot be separated. On the one hand, salvation is "the making of man whole in mind, body and soul,"²⁰ On the other hand, salvation will mean, John G. Banks says, the healing of the entire human family, mentally, spiritually, emotionally, morally, and politically.²¹

Jesus Christ manifests God's will for us. For He has come down from heaven, not to do His will, but the will of the Father who sent Him (Jn. 6:38). And Jesus said to His

¹⁹Christmann, p. 36. ²⁰Ibid., p. 39.

²¹John G. Banks, Healing Everywhere (San Diego: St. Luke's Press, 1953), p. 169, quoted in *ibid.*

disciples, "This is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day" (Jn. 6:39). Nowhere does Jesus refuse to heal, Emily G. Neal observes, and at no time does He tell a sufferer it is God's will that he not be healed, but that he remain afflicted.²² This shows that Jesus Christ thought it God's will "that people be healed and that His saving mission was for man's body as well as his soul."²³

It is basic affirmation of our Christianity to confess Jesus Christ as the Savior and Restorer. As John Poulton has said, "In Christ God has become human, and as man has paid to the full cost of our reconciliation, so that humanity may be transfigured, and the way to new life opened."²⁴ Jesus Christ really has come to save all that God has given Him. Healing ministry, in this sense, should be based on this truth: God wills salvation and wholeness for all persons.

On the basis of this premise, we also consider Jesus' concern for the community as the object of His healing ministry. Concerning this point, Chandy has clearly stated:

Jesus was not concerned about mere healing of the sick; his work cannot be described as health service in our

²²Emily G. Neal, A Reporter Finds God Through Spiritual Healing (New York: Morehouse Gorham, 1956), p. 82, quoted in Christmann, p. 26.

²³Ibid., p. 28.

²⁴John Poulton, The Feast of Life (Geneva: World Council of Churches, 1982), p. 4.

normal sense. His healing work is to be understood as a symbol, a demonstration and 'an arrabon,' the beginning of greater healing to follow.

His concern was for the community, rather than for the individual alone. The prophets of the Jews addressed the whole people--'Hear O Israel!' They were not speaking to individuals, but to the whole nation of Israel as one. Each individual was only part of the whole,²⁵ sharing the destinies and the sufferings of the nation.

Chandy's opinion seems to be very much community-oriented, while the healing ministry of the growing churches has a tendency to focus only on the individual dimension. However, the healing ministry must include both of them. As we have seen earlier, healing means the restoration of wholeness to the person and to the community and the world. Salvation, as God's will for us, is related not only to the individual wholeness, but also to the global dimension.

²⁵ Chandy, p. 24.

CHAPTER IV

AN ANALYSIS OF FULL GOSPEL
CENTRAL CHURCH IN KOREAHISTORY OF THE CHURCH¹The Church at Taejodong

On May 18, 1958, Paul Yonggi Cho, recently graduated from Bible school, pioneered a small tent church with five members at Taejodong, west of Seoul. With straw mats strewn on bare ground for a floor and hand-sewn fragments of Army tents for a roof, the tent church was established in a post-war milieu of poverty. Assisted by his future mother-in-law, Jashil Choi, and later by Missionary John Hurston, pastor Cho ministered.. faith, hope and healing to a growing congregation in desperate need. All or part of the following factors called for the establishment of the church and have sustained it up to the present:

- (1) Holy Spirit; (2) Prayer, including frequent all-night prayer and regular early-morning prayer; (3) Fasting; (4) Organization, delegating leadership of lay people, especially mobilizing women; (5) Dare to dream a clear-cut goal and vision in order to create the

¹For the history of Full Gospel Central Church, I have relied on the following two materials: (1) A pamphlet that deals with "History, Ministries and Outreach, and Church Growth International of Full Gospel Central Church" published Church Growth International, Full Gospel Central Church, (2) A chronology entitled "The History of Full Gospel Central Church" covering from May 18, 1958 up to September 4, 1982.

desired image; (6) Speak the word in boldness, bringing the dream into existence by the power of the spoken word; (7) Obedience to the Lord; (8) Clear confession of faults before God, the acceptance of His forgiveness of self and others; (9) Success-mindedness, success-oriented friends; and (10) Receptivity.²

From the beginning, Full Gospel Central Church has emphasized the healing ministry which is based on the Holy Spirit, movement and success-orientation, including positive thinking.

The Church at Seodaemun

With 300 members from the Taejodong congregation, the church moved on October 15, 1961, to a 1,500-seat building in the West Gate area. The church was known as the Full Gospel Revival Center. Later on, emphasis was placed on building strong and stable membership. On May 13, 1962, the name of the Center officially became Full Gospel Central Church, affiliated with the Assemblies of God.

In 1964, growth necessitated the building of a 500-seat balcony, to be followed in three years by the addition of a five-story front. The new sanctuary was dedicated on December 31, 1964.

On April 6, 1969, the nearly 8,000 members held ground-breaking ceremonies on a relocation site at Yoido in Seoul. Three million dollars were needed for property and

²Nell L. Kennedy, Dream Your Way to Success: The Story of Dr. Yonggi Cho and Korea (Plainfield: Logos International, 1980), p. 230.

construction of new facilities. Following the example of their pastor, the members gave to the point of sacrifice to avert a financial crisis. By the time the move to the new site was to take place, the West Gate church membership was increasing at an average rate of nearly 1,000 members per year.

During these years an extensive lay leadership system was initiated, pastoral staff was added, and various areas of the ministry were developed.

The Church at Yoido

The new church in Yoido, with 10,000 seats was dedicated on September 24, 1973. Ten months later, associate pastor Jashil Choi had established Prayer Mountain, developed as the church's prayer retreat, to which an average of 200,000 from many nations flock annually for prayer and fasting.³ By the end of 1974, membership reached 23,000. By 1976 there was a network of more than 1,500 home cell groups led by lay leaders. The increase then averaged 1,000 members monthly. By the close of the decade it topped 100,000, not including more than fifty churches that were started in other areas too distant for people to travel to Yoido.⁴

The increase in attendance made it necessary to hold four services on Sunday mornings, with Friday all-night prayer

³Ibid., p. 218.

⁴Ibid., p. 219.

meeting a regular event. Throughout this time, Central Church was also involved in establishing other churches and presently gives monthly support to more than 60 churches.

In 1975, the church sent missionaries and established the Korean church fellowship in Japan, Europe and the United States. A Bible school was opened in Los Angeles especially for those for whom English is a second language. In Seoul the church founded a publishing company, separate from the previously started monthly World of Faith magazine (Shin-ange).⁵

Constructed adjacent to the main church building, the multi-purpose ten-story World Mission Center was dedicated in January of 1977. This building also houses Church Growth International, aimed at training clergy and laity in the principles of church growth.

Seven months later, facilities for crowd overflow were provided by building Memorial Gymnasium, accomodating 2,000 at a time, and the use of closed circuit T.V. During 1978 an average of one church member was added every twenty minutes.⁶ It is really incredible.

On November 30, 1981, the church celebrated the

⁵Ibid.

⁶John W. Hurston, ed., World of Faith, English Edition, Vol. 1, No. 1 (Seoul: Full Gospel Central Church, Spring, 1979), p. 14, quoted in *ibid.*, p. 220.

attainment of a membership of 200,000. The New World Mission Center was dedicated on December 31, 1981. On February 13, 1982, the church held ground-breaking services for the enlargement of the main sanctuary. A new main sanctuary at Prayer Mountain was dedicated on September 4, 1982.

By the end of 1982, there were 275 ministers on the staff, and the total membership was over 250,000. Full Gospel Central Church plans to increase membership to 500,000 by the end of 1984. Paul Yonggi Cho's dream is to have one million members. In the future, the church must become a kind of anonymous Gesellschaft.

METHODS AND MAIN FACTORS OF THE GROWTH

The Holy Spirit Movement

What makes the church grow? Doubtless most Christians are sure that the Holy Spirit is the driving force in church growth. In the formula of church growth the quantitative and qualitative growth will be balanced through the power of the Holy Spirit. The Full Gospel Central Church is no exception. From the beginning, the pioneer, Paul Yonggi Cho, has emphasized the Holy Spirit. He eagerly wanted to be a great evangelist. Thus he used to memorize other men's sermons and pray, "Lord, make me like Billy Graham! Make me like Oral Roberts!" Then he could almost hear the clear, resounding voice of God:

There is only one Billy Graham, There is only one Oral Roberts. I called you to be Yonggi Cho.

"But Lord, Yonggi Cho is nobody."

That's right, son, Not by might, nor by power, but by my spirit, says the Lord.

Spirit. By my spirit says the Lord. That was the mystery and that was the key.

Hereafter he has asked the Holy Spirit to be his senior partner,⁸ and he is sure that he is "just a simple vessel of the Holy Spirit."⁹ Therefore, he always says that the secret of church growth is the Holy Spirit.¹⁰ Apart from the experience of the Holy Spirit, we cannot imagine church growth. Paul Yonggi Cho says, concerning the relationship between the Holy Spirit and the Christian life, the following:

When you receive the fullness of the Holy Spirit and anointing of our Lord Jesus Christ, you will be empowered in three areas of your life, and in your witnessing life; then the great mighty works of God will be manifested through your everyday living as mountainous problems become a plain before you.¹¹

Paul Yonggi Cho is correct in saying that, with the death and resurrection of Christ, God's glory, presence and power were no longer limited to the Tabernacle or Temple. Each Christian became the temple of the Holy Spirit (I Cor. 3:16-17; 6:19; II Cor. 6:16). God no longer dwells in a mys-

⁷Kennedy, p. 192.

⁸Ibid., p. 194.

⁹Ibid., p. 192.

¹⁰Ibid.

¹¹Paul Yonggi Cho, Successful Living (Seoul: Young San Publications, 1977), p. 165.

tical place rarely approached by man and woman. He dwells, instead, in the Holy of Holies of the believer's spirit.¹²

Besides his theories concerning the Holy Spirit, he has developed positive ideas for successful living and church growth. He says:

The Holy Spirit brings enthusiasm into your heart; you are able to see the goal with enthusiasm and it lives in your imagination. Through your imagination you begin to see the goal accomplished, and as you walk in that imagination, you begin to feel and enjoy that accomplished goal.¹³

After he has defined God as a God of imagination, he continues:

If we use our imaginations and see people and nations raised up by the power of the Holy Spirit, the world will be shaken. See it and you shall possess it in your imagination; then you will experience it.¹⁴

Here we cannot but point out that his emphasis on the Holy Spirit is delicately limited to the quantitative expansion of the church, physical healing, and material blessings. Even though his primary emphasis is on the spiritual dimension, the content and its result remain individual, material, and physical, neglecting the social dimension as optional. His ideas concerning the movement of the Holy Spirit is, in a sense, considered to be a blessing-oriented movement.

¹²Paul Yonggi Cho, "Productive Christian Living," World of Faith, 3:2, Special Issue (1981), 4.

¹³Paul Yonggi Cho, Successful Living, p. 145.

¹⁴Ibid., pp. 145-146.

Prayer Ministry

The prayer ministry is one of the remarkable programs of Full Gospel Central Church. It is a practical expression of the movement of the Holy Spirit. When asked what he considered to be the goal of prayer, Paul Yonggi Cho replied:

The real answers to the dilemmas in our lives come by the power of the Holy Spirit. Even Christ's ministry was successful because of the Spirit's anointing. This should, therefore, be the primary aim of the Christian in prayer: to be continually anointed, filled and led by God's Spirit.¹⁵

The prayer ministry primarily aims at the experience of the Holy Spirit for solving the insurmountable problems of life.

Generally speaking, the prayer ministry of the church consists of two elements. One is Prayer Mountain, begun in 1973, which was developed as Central Church's prayer retreat.

In 1980 alone, more than 780,000 visits were made to Prayer Mountain. While many of this number participated in 925 half-day revival meetings, a total of 86,785 individuals made special effort to come to Prayer Mountain to fast and pray from one to 40 days. Of this number, half came to receive the baptism of the Holy Spirit, one out of every six came for physical healing, and the remainder came for a variety of other familial and personal problems.¹⁶

In fact, Prayer Mountain has been regarded as the place to

¹⁵Paul Yonggi Cho, "Answers to Life's Dilemmas: Prayer Ministries at Central Church," World of Faith, 3:2, Special Issue (1981), p.7.

¹⁶Ibid., p. 6.

come for both spiritual discipline and problem solving, including physical healing. Consequently, Central Church members are encouraged to become successful Christians at Prayer Mountain. The other prayer ministry at Central Church is the all-night service with an average attendance of 15,500. The all-night services extend from 10:30 on Friday night until 4:30 Saturday morning and from 10:30 on Wednesday night until 4:30 Thursday morning. The Wednesday and Friday all-night prayer services give the membership an opportunity for extended prayer together. The Wednesday night meetings are not programmed, but are designed for people to present their individual needs and requests to God. The Friday night prayer service is a programmed meeting with preaching, singing, prayer and ministry to the sick. John W. Hurston says that it is an extremely productive time of helping people to solve their problems through their prayer, as attested to by a large number of healings and miracles.¹⁷

We cannot deny that the power of prayer ministry has been a primary cause of Central Church's growth from its beginning. There is, however, something to be said concerning the meaning of prayer. While we understand that prayer is a means whereby we open ourselves to God so that He might be able to do something for us, the prayer ministries of Central Church seem to use the Holy Spirit as a means of satisfying

¹⁷Ibid., p. 9.

personal needs under the name of the Lord's three-fold blessings revealed in III John 2. The overwhelming problems in our lives can be solved through the power of the Holy Spirit. We must not, however, confine the Holy Spirit to providing answers to life's dilemmas. The Holy Spirit is not to be considered as a means, but as a subject to console ourselves. In this sense, we need more careful considerations lest we fall into religious selfishness and materialism under the name of blessings of the Holy Spirit in prayer ministry.

Home Cell Group System

Home cell groups are effective in the growth of the church in Korea, for home cell groups have become dynamic channels of outward evangelism and inward spiritual growth and fellowship by mobilizing lay leadership.

In July of 1981, Central Church divided its previous eight districts into twelve. These districts divide the city of Seoul into twelve large geographic areas. Each district is broken down into 10 to 17 geographical sections. Every section has a licensed minister appointed as its head. Each section has approximately 25 to 95 cell groups guided by home cell group leaders and assistant leaders. If possible, cell groups with more than 12 members are divided in half, and the assistant cell leader becomes the head of the new group. According to Pastoral Care records, there was a total of 13,387 women's, men's, teachers' and youth home

cell groups by June of 1981.¹⁸

Kwanduk Choi of the Pastoral Care Office says the purposes of the cell system are as follows:

They are to encourage the growth of faith and spiritual understanding in its members, and to create an evangelistic thrust into its communities. Central Church's cell groups have become dynamic channels of evangelism and pastoral care.¹⁹

For achieving these purposes, the church places emphasis on lay leadership. Paul Yonggi Cho says that the home cell leaders "need to feel they have top priority of the church so they will be motivated to work and take responsibility."²⁰ The responsibility of a cell group leader centers on the weekly home Bible study and on home visitation, with special emphasis given to the sick and spiritually troubled. After each meeting the cell leader must submit a written report with the offering taken during the service. At the general church meeting, the cell leaders and members of their groups should give testimony to the whole congregation, showing what God is doing through the cell meetings. Their enthusiasm is infectious. Most importantly, as Paul Yonggi Cho

¹⁸"Dynamic Channels of Evangelism: An Overview of the Home Cell Unit System," World of Faith 3:2, Special Issue (1981), 12.

¹⁹Ibid.

²⁰Paul Yonggi Cho, "How to Begin Home Cell Groups," in Church Growth International, Home Cell System (Seoul: 1982), p. 9.

says, "evangelism is essential if home cell groups are to provide real life for the church."²¹ The cell leaders are instrumental in motivating their members to reach out to the others.

Home cell groups have become one of the most effective means of church growth. In other words, lay leadership is an essential factor for church growth. However, with regard to the large number of new converts, one thing must be pointed out. Yong Mok Cho says:

In the first four months of 1981 a monthly average of 7,620 people decided to commit their lives to Christ because of the outreach of our church. And a large majority of those new converts were first nurtured through the evangelistic efforts of their neighborhood home cell groups.²²

We know that the enthusiasm of the home cell leaders has brought members of other churches into their congregation. There are innumerable members in this group who are, nonetheless, counted as new converts by Central Church.²³ Large numbers of new members are not converts, however, but are

²¹Ibid., p. 10.

²²"Central Church's Cell Groups: A Balanced Focus: An Interview With Rev. Yong Mok Cho," World of Faith 3: 2. Special Issue (1981), 13.

²³Wan Sang Han, "Sociological Considerations on the Rapid Quantitative Growth of the Church," in Korean Christian Academy, Han Kuk Kyo Hoi Sung Nyung Woon Dong Eui Hyun Sang Kwa Koo Jo (A Study on the Pentecostal Movement in Korea") (Seoul: Dai Hwa Chul Pan Sa, 1982), p. 191.

really those attracted by the enthusiasm of home cell leaders and members.

Healing Ministry

From its beginning, Full Gospel Central Church has emphasized the healing ministry. In other words, the ministry of Central Church has focused on meeting the physical, mental and spiritual needs of people.

This need-directed healing ministry was closely related to the personal experience of Paul Yonggi Cho. When he was nineteen years old, he was dying from an unusual strain of tuberculosis. Sensing that his time to live was growing short, he gave up his faith in Buddha and began crying out to the unknown God. He really needed someone who could share his struggles and suffering--someone who could give him victory. Through reading the Bible, he discovered that Jesus Christ healed the sick, gave peace to the troubled, and raised the dead. Despite his unfavorable prognosis and state of mind, he soon got well. Because of his experience, he says that "Christ wants to bear your burdens. Jesus can forgive and heal you. He can cast out Satan, and give you confidence, faith and peace."²⁴

Because of this conviction, he has developed the heal-

²⁴Paul Yonggi Cho, The Fourth Dimension (Seoul: Chrch Growth International, 1979), p. 7.

ing ministry as a central part of the worship service. Even though the healing program is not listed on the worship service, he has confidently proclaimed the healing of some diseases after his sermons. The worship service is characterized by a therapeutic ritual. The healing ministry has been the motivation of over 56% of those who have come to the church for the first time.²⁵ Paul Yonggi Cho is recognized as a charismatic mediator in the ministry of healing. In this respect, we cannot but state a theological problem concerning a mediator. Even though we understand that the minister has a priestly character, he cannot be a mediator between Christ and people. I want to quote Edward Schillebeeckx's comments in his book, Ministry:

Even Augustine, who recognizes the priestly character of the minister, opposes a theology which sees the minister as a mediator between Christ and humanity. As a consequence of the priestly character of Christ and his church it is also correct to apply the adjective 'priestly' to the minister in his service to Christ and his church; he is the servant of and in the priestly community of, and in association with, Christ the priest.²⁶

On the other hand, the ministry of Central Church emphasizes fasting and prayer as effective means of healing. Jashil Choi, currently the director of Full Gospel Prayer

²⁵David Kwang-sun Suh, "Theological Understanding of the Holy Spirit Movement and Church Growth Movement in Korea," in Korean Christian Academy, p. 65.

²⁶Edward Schillebeeckx, Ministry (New York: Crossroad, 1981), p. 70.

Mountain, says, concerning the effect of fasting and prayer the following:

Fasting and prayer can introduce you to freedom from sin and sickness and restore a purpose for living. You can receive protection and power for defense from the forces of Satan. The Holy Spirit has power to heal both spiritually and physically. As faith increases, we know the will of God is healing and we experience the miraculous power of the Holy Spirit to heal.²⁷

As she said, some diseases can be cured through fasting and prayer. We also believe that people receive healing through the power of the Holy Spirit. However, it must be mentioned that the ministry of Central Church identifies sickness with sin. John W. Hurston says that "pastors also fast and pray themselves, in order to break the power of Satan in wounded lives."²⁸ With regard to this, I have another opinion. Let me introduce Seward Hiltner's remarkable passages:

With the rise of differentiated methods of healing from differentiated forms of impairment, it becomes impossible to regard sin in the primitive sense as the efficient causative agent. "Who did sin, this man, or his parents?" The conception of sin behind these questioners of Jesus was primitive, and the question itself was therefore rejected. If one linked illness or disease with sin in its primitive sense, then one was arguing automatically against differentiated study of the causes and very likely also against mercy for the sufferer.²⁹

²⁷ Jashil Choi, Korean Miracles (Seoul: Youngsan, 1981), p. 81.

²⁸ John W. Hurston, "Expanding Prayer Ministries," World of Faith 3:2, Special Issue (1981), 8.

²⁹ Seward Hiltner, Preface to Pastoral Theology (Nashville: Abingdon Press, 1958), p. 94.

I also reject the primitive conceptions of sin, which is regarded as the efficient cause of sickness. However, sin is the most difficult condition from which healing is required. We must confess our sin before God to receive forgiveness and healing.

The healing ministry of Jesus Christ shows us that it was based on the love of the wholeness of personality, and was recognized as a sign of the kingdom of God. Thus, the healing acts of Jesus Christ are not restricted to merely curing physical diseases. It seems quite correct that physical healing is one of the constituent elements in the salvation of the human being. Thus, physical healing cannot be over-emphasized as essential to salvation. If we understand healing to be a sign of the kingdom of God, we must also see its spiritual and social dimensions as parallel with physical and individual healing. Up to now, unfortunately, Central Church has a tendency to focus on the latter, neglecting the former as secondary or optional. As a result of that, the church has been growing tremendously in quantity, but not in quality.

A CRITICAL REFLECTION ON THE CHURCH'S MINISTRY

There are many things to learn from Central Church. However, it is also true that there are many criticisms from both inside and outside the church. Before proposing some ideas for healthy church growth, I would like to apply the

criticisms to the methods and success of the growth of the church. It is not my intention to enter into negative-minded polemics and to offer anything sensational, but it may well be that some of you will find certain ideas unusual.

Shamanized Holy Spirit Movement

I should like to emphasize at the very start that I can easily understand the disquiet caused by certain Shamanistic elements in the movement of the Holy Spirit in Central Church. From the beginning, Paul Yonggi Cho has put the emphasis on the Holy Spirit as a main factor in the healing ministry and church growth. There is no doubt, at all, that church growth begins with the work of the Holy Spirit.

There is no problem with emphasizing the importance of the Holy Spirit for a well-balanced healing ministry and healthy church growth. However, it is very dangerous to consider the Holy Spirit as merely a means of seeking of blessings, including physical healing. Considering the Shamanistic culture of the Korean people, we must pay more careful attention to the work of the Holy Spirit lest we fall into Shamanized Christianity. Shamanism, in the context of Korean society, according to Yunshik Chang, is defined as "an organized system of worship involving belief in superhuman beings, Sin and Kwisin, and ritual acts directed at them."³⁰ Shaman-

³⁰Yunshik Chang, "Shamanism as Folk Existentialism," in Earl H. Phillips and Eui-Young Yu, Religions in Korea (Los Angeles: Center for Korean-American and Korean Studies, 1982), p. 25.

ism, which is documented as early as the Han period,³¹ still plays a considerable role in the religious life of Koreans. Essentially, Shamanism is "a pragmatic belief system, primarily concerned with the seeking of fortune and the avoiding of misfortune with the aid of superhuman power."³² In this sense, Shaman is indispensable in any ceremony which seeks blessings and the curing of diseases by expelling the demons. He is called on to exercise his power on many and various occasions because of the "particular nature of his relations to the divinities."³³ He justifies the genuineness of his exercise by "miracles" that it makes possible.³⁴

When we consider the major proclamation of Paul Yonggi Cho, it is easily understood that his description of the message and method of the Holy Spirit indicates close similarity to Shamanism in its structure and content. A registered trademark of Full Gospel Central Church is, so called, threefold blessings, which have been developed from the third epistle of John 2: "Beloved, I pray that all may go well with you and that you may be in health; I know that it is well with your soul" (III John 2). This message has been delivered only in the sense of success-oriented positive thinking. In

³¹Mircea Eliade, Shamanism (New York: Pantheon Books, 1964), p. 461.

³²Chang, p. 34.

³³Eliade, p. 189.

³⁴Ibid., p. 228.

other words, the sermon addresses itself to blessings without any reference to suffering for justice and social change. Paul Yonggi Cho talks about being well with one's soul. He also mentions the success-directed ministry. He says that mountainous problems in your everyday living become a plain before you when you receive the fullness of the Holy Spirit.³⁵ Here we can easily understand that he introduces the Holy Spirit as merely a problem solver for successful living. The Holy Spirit is treated as a means to satisfy the needs of individuals. Therefore his emphasis on the Holy Spirit is easily received by people only in a sense of fortune-seeking Shamanism. It becomes clear when we compare threefold blessings mentioned above with the eight blessings of Jesus' Sermon on the Mount (Mt. 5:1-12). As forgiveness without any repentance is a cheap grace, emphasizing blessings without suffering is likely to fall into Shamanism. The Shamanized Holy Spirit movement is far from the nature and the work of the Holy Spirit who reveals the crucified and risen Christ to our understanding.

Injustice Ministry

Jesus calls men and women to respond to the action of God in history. Throughout the Bible, we understand that God's action is based on love and justice. In this sense,

³⁵Cho, Successful Living, p. 165.

there can be no doubt, at all, that the ministry must be carried out on the principle of love and justice, the two sides of the coin. John C. Bennett writes as follows concerning the dialectical relationship of them:.

Love transcends justice but love must seek justice in the social sphere. Justice is necessary in the restraint of evil but it is also a guide toward the transformation of society under the judgement of love³⁶ and in the direction of greater harmony and brotherhood.

If we preach the gospel of forgiveness, we must also be concerned about the prophetic function of the church and of its ministry. Frederick Herzog says that "the church today requires us to do hard thinking about justice. The justice issues arise in regard to three major challenges for the church: State, Culture, and Ministry."³⁷ However, it is obvious that Central Church has a tendency to discount the importance of doing anything toward seeking first "God's kingdom and his justice" (Mt. 6:33 NEB) in the world. Paul Yonggi Cho emphasizes the spiritual individualism that puts so much emphasis on the religious conversion of individuals and personal prosperity in life,

Nowadays, many people are suffering from structural

³⁶John C. Bennett, "The Ecumenical Commitment to a Transforming Social Justice," in F. Forrester Church and T. George (eds.) Continuity and Discontinuity in Church History (Leiden: Brill, 1979), p. 367.

³⁷Frederick Herzog, Justice Church (Maryknoll: Orbis Books, 1980), p. 108.

evil. They are crying. Unfortunately, however, we cannot but point out that Central Church shows no positive actions against the structural evil and sins that are embodied in social groups and institutions. While the church is understood to be no longer a community alongside history, but a people joining God's work in history, it is very clear that the church, as the people of God, must be incarnated in the world as a just institution which confronts society with the power of renewal.

Now I would like to mention one thing concerning an unjust element which has been used in the process of the church's growth. As I have stated in the previous section, there are innumerable members who have moved into Central Church from the other churches. This suggests that the church has accepted a large number of members by an immoral method of church expansion. The enthusiastic home cell group leaders and its members visit other church members and tempt them to Paul Yonggi Cho, baiting their hooks with material blessing, physical healing, and problem solving. Church expansion cannot be an end in itself. However, for achieving the growth goal, the church does not hesitate to hook members of other churches. Duk Hwan Kim comments that Yonggi Cho is a minister of nonsense, like a sheep thief, and a humanist who has no ethic in his ministry. His testimony is based on Paul Yonggi Cho's cassette tape. Paul Yonggi Cho said to the home cell group leaders: "Bring me other churches' deacons and

senior deacons by whatever method and means, then I will make them my church members."³⁸ His address was a great shock to us. Central Church has tried to witness not only to the non-Christians, but also to existing Christians of other churches to make them its members. According to questionnaire results, which have been prepared from the responses of 211 ministers in Seoul, 164 ministers (77.7%) said that the expansion of Central Church is harmful to the Korean Church, while 16 persons (7.6%) agreed that it is desirable. One-hundred-eight ministers (51.2%) answered that they have conflicts with Central Church because members of their churches have moved into Central Church.³⁹ These answers testify that the tremendous growth of the church has been established through an unjust ministry under the name of the Holy Spirit.

I believe the church and its ministry have social responsibilities to respond to God's will to society for life as a whole. Thus the church cannot be treated as a sect which is only concerned with spiritual individualism. Christian spirituality really includes both the individual and social perspectives. From this point of view, it is urgently required for our ministry to be just and loving. The Bible shows us God's positive love, even at the price of the cross,

³⁸Duk Hwan Kim, Cho Yonggi Mok Sa, Keu Neun Gwa Yun Yi Dan In Ka? ("The Reverend Yonggi Cho, Is He a Heretic?") (Seoul: 1981), p. 232.

³⁹Ibid., 224.

God's love involves special concern for the weak, the estranged, the poor, and the sinful. Therefore the ministry, which is based on God's love and justice, should be aggressive for equality, human rights, world hunger problems and the peace movement, along with enthusiastic evangelism.

CHAPTER V

THE HOLISTIC HEALING MINISTRY IN KOREAN
CHURCH GROWTH

THE CHURCH AS A HOLISTIC HEALING COMMUNITY

It is very difficult to describe the reality of Koreans without considering damaged feelings. We Koreans refer to such feelings as "han." Nam Dong Suh, one of the minjung¹ theologians in Korea, has defined han as follows:

Han is an underlying feeling of Korean people. On the one hand, it is a dominant feeling of defeat, resignation and nothingness. On the other hand, it is a feeling with a tenacity of will for life which comes to weaker beings.²

Dr. Suh's translator renders the Korean word "han" into the English phrase "just indignation." "Han is a deep feeling that rises out of the unjust experience of the people."³ Dr. Suh has summed up the fourfold han of the Korean people as follows:

¹According to David Kwang-sun Suh, minjung is a Korean word, but it is a combination of two Chinese characters "min" and "jung." "Min" may be translated as people and "jung" as "the mass." Thus "minjung" means "the mass of the people, or mass, or just the people," quoted in David Kwang-sun Suh, "Minjung and Theology in Korea: A Biographical Sketch of an Asian Theological Consultation," in Yong Bok Kim (ed.) Min Jung Shin Hak ("Min Jung Theology") (Singapore: The Commission on Theological Concerns, The Christian Conference of Asia, 1981), pp. 17-18.

²Nam Dong Suh, "Towards a Theology of Han," in *ibid.*, p. 54.

³*Ibid.*, p. 65.

1. Koreans have suffered numerous invasions by surrounding powerful nations so that the very existence of the Korean nation has come to be understood as han. 2. Koreans have continually suffered the tyranny of the rulers so that they think of their existence as baecksung. 3. Also, under Confucianism's strict imposition of laws and customs discriminating against women, the existence of women was han itself. 4. At a certain point in Korean history, about half of the population was registered as hereditary slaves, and are treated as property rather than as people of the nation. These thought of their lives as han.⁴

From this point of view, it is easily understood that the feeling of han is the essence of the oppressed people of Korea who are crying for healing and social change in the concrete situations of life. That is why I would like to depict the church as a holistic healing community which is devoting itself to the restoration of the holistic personality and social change.

Dong Sik Yu, one of the indigenous theologians in Korea, has concluded that the socio-political situation in the 1970s has brought forth two kinds of movements of the Holy Spirit in Korea. One of them is the minjung theology, which has been developed by the elite, and the other one is the minjung service of healing by the evangelicals through the Holy Spirit's power.⁵ Even though his analysis seems to

⁴Ibid., p. 54.

⁵Dong Sik Yu, "Korean Church and the Holy Spirit Movement," Korea Christian Academy, Han Kuh Kyo Hoi Sung Ryung Woon Dong Eui Hyun Sang Gwa Koo Jo ("A Study on the Pentecostal Movement in Korea"), (Seoul: 1982), p. 14, 15.

be somewhat superficial, it is very interesting that he has pointed out that the rapid, quantitative growth of the Korean church is the result of the minjung healing.⁶ The minjung theology, which is identified as the fatherlike aspect of the Holy Spirit, is concerned with social development by reflecting the loving concern of Christians. However, the minjung healing movement to which is attributed the motherlike aspects of the Holy Spirit, puts emphasis on individual healing and has nothing to do with history or the socio-political system.⁷ This is the very point at which I can easily understand the restlessness caused by neglecting the social responsibility of the church in its healing ministry in Korea. In my view, these two aspects of the work of the Holy Spirit are not contrasted, but rather must be complementary factors with each other in the holistic healing ministry of the church. If we insist on one-sidedness, then we will fall into an illusion which must be overcome for the healthy church and its responsible ministry in the world.

As I have stated earlier, Jesus Christ commissioned His church to continue His work under the guidance of the Holy Spirit. He commanded His disciples to heal the sick as well as to preach the kingdom. The Melbourne Conference Report clearly shows us the commission of Jesus Christ as follows:

⁶Ibid., p. 18.

⁷Ibid., p. 17.

Our Lord healed the sick as a sign that the kingdom of God had come near, and commanded his disciples to do the same (Luke 9:1-6). It is a healing of the whole person--forgiveness for the guilt-laden, health for the diseased, hope for the despairing, restored relations for the⁸ alienated--which is the sign of the kingdom's arrival.

This statement is very helpful for my understanding of the healing ministry in relation to the concept of the kingdom. The healing ministry of the church is intimately related to the proclamation of the kingdom of God. As Emily G. Neal has said, "the kingdom of God and the realm of sin and disease cannot co-exist."⁹ In this sense, we understand healing as a sign of the kingdom. Therefore, it is said that healing should be "an authentic ministry of the church."¹⁰ In other words, the church must carry out the healing ministry as a sign of the kingdom in the oppressed society.

The healing ministry of the Korean church has been, from the start, an essential part of its mission. This is not surprising when we know that the first missionary to Korea was a medical doctor.

The first Protestant missionary to come with the intention of evangelizing Korea was a medical doctor, Dr. H.

⁸World Conference on Mission and Evangelism, Your Kingdom Come (Geneva: World Council of Churches, 1980), p.199.

⁹Emily G. Neal, God Can Heal You Now (Englewood Cliffs: Prentice-Hall, 1958), p. 16.

¹⁰Frank B. Stanger, God's Healing Community (Nashville: Abingdon Press, 1978), p. 115.

N. Allen, of the Presbyterian Church in the USA. He arrived in Korea in September 1884. He came in through the "back door" of the American Legation, which appointed him the Legation doctor. With his Western medical skills he gradually gained the favor of the Royal Family and laid a foundation for future evangelistic work. On April 5, 1885, Rev. M. G. Underwood, a Presbyterian missionary, and his wife joined Dr. Allen. As time passed, the missionary community grew and carried out a considerable amount of medical work.¹¹

The missionaries realized the basic needs of Koreans who have been wounded physically and spiritually, thus began with medical services as a healing ministry for Koreans. The missionaries gradually established hospitals and schools, which have become the most effective channels for evangelization. From this historical perspective, it is not difficult for us to understand that the church has been perceived as a healing community, not only for the church congregation, but also for the whole community. Along with visible, physical care, the Korean church has traditionally emphasized invisible, spiritual healing for those who have been seriously hurt by sin, socio-political oppression, and discrimination between sexes, classes and so on.

Unfortunately, however, we cannot but point out that, recently, the Korean churches have developed a tendency to take a one-sided standpoint, choosing either individual or social salvation. The former, which has been emphasized by

¹¹Yong Bok Kim, "Korean Christianity as a Messianic Movement of the People," in his Min Jung Shin Hak, p. 78.

the conservative evangelicals, is largely concerned with the pastoral function of the church, while the latter, which has been chosen by the liberal churches and the minjung theologians, is more involved with the prophetic role of the church in concrete situations. Individual healing and social change are, in my view, objects of the holistic healing ministry. I think that individual healing, neglecting the restoration of the whole community, is very naive, and that social activism, not considering spiritual piety and the individual dimension of healing, seems to be empty. That is why I think that the two approaches cannot be separate options, but that both should be carried out as complementary factors, each of the other, for healthy church growth through a holistic healing ministry.

Now, I would like to say something concerning the suffering of the church as a holistic healing community. The church, as the body of Christ, is, in a sense, the mediating community between Christ and the world. On the one hand, the world reaches Jesus Christ through His body, the church. On the other hand, it may be said that Jesus Christ reaches the world through His body, through the activities of the church. Jesus Christ not only continued to do and to teach, but also to suffer for the people of God in the world. The scripture says that "By his wounds you have been healed" (Isa. 53:5; I Pet. 2:24). As we are healed by Jesus Christ's wounds, there can be no healing of the community without the suffering

of the church in society. In this sense, just as Henri J. M. Nouwen says, the minister is called "to be the wounded Healer."¹² It may be said that the church is established to be the healer of the wounds of the community. As I finish this section, I would like to quote Nouwen's impressive statement:

A Christian community is therefore a healing community not because wounds are cured and pains are alleviated, but because wounds and pains become openings or occasions for a new vision. Mutual confession then becomes a mutual deepening of hope, and sharing weakness becomes a reminder to one and all of the coming strength.¹³

From this point of view, we can find some hope concerning the suffering of the church for the healing of the individual and of the whole community.

All healing is of God. God has healed us by His wounds. The church is established as an agent of God's work in the world. While the church is understood no longer as a community alongside history, but as a people joining God's action in history, it is clear that the church, as the people of God, must really be incarnated in the world as a holistic healing community which confronts society and individuals with the power of restoration through its painful wounds. Healing by wounds is an inevitable paradox of the church.

¹²Henri J. M. Nouwen, The Wounded Healer (New York: Doubleday, 1972), p. 82.

¹³Ibid., p. 94.

THE INDIVIDUAL DIMENSION OF THE HOLISTIC HEALING MINISTRY

The Christian Faith and Healing

In Christ we confess that things impossible with men are possible with God. Most growing churches in Korea have been emphasizing this good news. For the effective healing ministry, we always remind Christians of Jesus' saying: "If you can! All things are possible to him who believes" (Mk. 9:23). At the same time, we introduce Paul's conviction into our healing ministry: "I can do all things in him who strengthens me" (Phil. 4:13). There is a basic belief that God is greater than all; God is willing to share His life-giving power with men and women. Christ is really "the power of God and the wisdom of God" (I Cor. 1:24). By faith we have a personal relationship with God who wants to heal us. Ans van der Bent has said:

By faith and baptism a man is linked to the risen Lord Jesus, now 'a life-giving spirit' (Cor. 15:45), and so shares even now in that 'eternal life' of which John speaks so frequently.¹⁴

According to Tillich, who has tried to restore the word "faith" to its true religious sense, faith is really "the

¹⁴Ans van der Bent, "Jesus Christ--The Life of the World," Ecumenical Review 33:2 (October, 1981), 118.

state of being grasped by the Ultimate." He went on:

Then we can say that healing in the spiritual or genuine religious sense is mediated by faith. And this act of being made whole in relation to the ultimate ground and meaning of our existence influences all sides of our personality in the direction of wholeness, psyche, mind, and body.¹⁵

In the light of this statement, it is said that faith is the basic channel for helping us in our holistic healing. Faith is one of the fundamental conditions by which God enables us to receive salvation and wholeness.

In many cases of healing, Jesus Christ particularly commends the faith of the individual. It becomes clear that faith and healing are intimately related, when we consider the following cases. Some people were healed from their diseases by faith alone. To Bartimaeus and to the woman who had had a flow of blood for twelve years Jesus said, "Your faith has made you well" (Mk. 10:52; Lk. 8:48). The faith also obtained deliverance for others. The centurion, when entreating the Lord for the healing of his servant, said, "But say the word, and let my servant be healed." and Jesus said to the multitude that followed Him, "I tell you, not even in Israel have I found such faith" (Lk. 7:1-10). After the Syrophoenician woman's plea for mercy for her daughter, who is severely possessed by a demon, Jesus answered her, "O woman, great is your faith! Be it done for you as you desire"

¹⁵Paul Tillich, "The Relation of Religion and Health," in Simon Doniger (ed.) Healing (New York: Association Press, 1957), p.197.

(Mt. 15:21-28). Matthew, in relating the story of the healing of the two blind men, gives this saying of Jesus, "According to your faith be it done to you" (Mt. 9:27-31). From these passages it becomes apparent that the faith of the patient or that of someone vitally interested in him or her is an integral link in the usual exercise of Christ's healing ministry.

In relation to faith healing, I would like to say something more. Experiencing benefits of faith in the healing of the body should tend to promote our spiritual progress and the transformation of our life style. Faith is spiritual, and it is instrumental in the formation and transformation of a faithful life. In this sense faith healing should be concerned not only with physical recovery but also with the spiritual maturity of the individual.

The Relevance of Prayer to Healing

In the previous section, I have said that faith is one of the basic conditions by which salvation is given to those who are linked to the risen Lord Jesus, 'a life-giving spirit' (I Cor. 15:45). When we consider that faith brings us a personal relationship with God, it is proper to say that "the main channel for expressing this faith in the healing ministry is prayer."¹⁶ James combines faith with prayer,

¹⁶Harold L. Christmann, A Pattern for Healing in the Church (San Diego: St. Luke's Press, 1959), p. 41.

saying "the prayer of faith will save the sick man, and the Lord will raise him up" (Jas. 5:15). Jesus Christ also says, "And whatever you ask in prayer, you will receive, if you have faith" (Mt. 21:22).

Prayer is not, as Elwood Worcester has written, a means whereby man seeks to control God, but, rather, it is a means whereby man opens himself to God so that God might be able to share Himself with man.¹⁷ Therefore, prayer is not changing the unchanging ways of God in His relationship with man but, it is ". . . the bringing of our wills into such a relation to His that the good He stands ready to bestow finds entrance into the soul."¹⁸ Prayer is, as Perry LeFevre says, an invitation to God to "intervene in our lives, to let His will prevail in our affairs."¹⁹ Thus it is said that "to pray means to overcome distance, to shatter screens, to heal the break between the world and God."²⁰ In this sense, it is easily understood that prayer is the basic means by which a solid relationship is established between ourselves and God, who is willing to save us from all kinds of broken harmony.

¹⁷Elwood Worcester, Samuel McComb and Isadore Coriat, Religion and Medicine (New York: Moffat, Yard, 1980), p. 306, quoted in *ibid.*

¹⁸Elwood Worcester and Samuel McComb, Body, Mind and Spirit (Boston: Marshall Jones, 1939), p. 291.

¹⁹Abraham J. Heschel, Man's Quest for God (New York: Charles Scribner's Sons, 1954), p. 15, quoted in Perry LeFevre, Understanding of Prayer (Philadelphia: Westminster Press, 1981), p. 177.

²⁰*Ibid.*, pp. 177-178.

In fact, since prayer has been one of the most important means in the healing ministry of the growing churches in Korea, it is regarded as the inevitable factor in this ministry. Stanger is quite correct in saying that "prayer is related so efficaciously to healing that it is instinctive for persons of faith to seek healing through faith."²¹ In this perspective, I think that it is not an overstatement to say that church growth begins with aggressive prayer as a vital means of healing.

There are many kinds of prayer meetings using various methods in the healing ministry. Some of these are: early morning prayer, midweek prayer, overnight prayer, the laying-on-of-hands, fasting, prayer in unison, and so on.

Most Korean churches have early morning prayer meeting every day at 4:30 in the summertime or at 5:00 in the winter. As a rule, one-tenth of the whole congregation participates in this prayer meeting. In a sense, the Korean church has been growing through its early morning prayer, which has been a vital channel of spiritual discipline and growth.

The overnight prayer meeting is, in general, held once a week on Friday. It consists of various programs: singing together, praying in unison, preaching the gospel, praying with laying-on-of-hands, sharing spiritual experiences, a coffee break for fellowship, and so on.

²¹Stanger, p. 94.

Fasting is recommended as an effective means of spiritual discipline and healing. There are many fasts in the program at every prayer mountain. The retreat center at Osanri, north of Seoul, is named Osanri Fasting Prayer Mountain. The power and miracle of fasting is a proven fact.

The laying-on-of-hands is frequently practiced in the early morning prayer service, overnight prayer, fasting, and revival meeting. Sometimes it is used during prayer in unison. As Weatherhead has said, the laying-on-of-hands is a symbolic act of worship whereby God's love makes contact with man's soul.²² Many wonderful demonstrations of healing have taken place during such a prayer. Many ministers and lay persons are trying to heal not only mental diseases but also bodily ills by the laying-on-of-hands.

Prayer plays a vital part in the healing ministry of the growing churches in Korea. In fact, without prayers of faith, we expect neither healing nor church growth. In relation with the prayer ministry, however, I would like to emphasize that prayer must be concerned not only with the individual's spirituality, but also with global issues. Christian spirituality includes both the vertical relationship with God and the horizontal relationship with others. In this sense, it is correct when LeFevre says that all indi-

²²Leslie Weatherhead, Psychology, Religion, and Healing (New York: Abingdon-Cokesbury Press, 1948), p. 136, quoted in Christmann, p. 47.

vidual prayer should be "also prayer in, by, and for the community." He continues:

Linked with Christ's prayer it transcends the individual. The "I" becomes "we," and "we" becomes "us." This is the significance of the "Our" in "Our Father." Praying for himself, therefore, the Christian prays the prayer of the community.²³

Thus, I would like to suggest that we must try to overcome the danger that personal spirituality and social responsibility remain separate in the prayer ministry. Christian spirituality in global and social consciousness must respond to the providential activity of God in the world. As I close this section, I want to quote Barth's statement:

Mankind is the object of this intercession, and we ourselves enter into this communion with the whole of mankind. When Christians pray, they are, so to speak, the substitutes for all those who do not pray; and in this sense they are in communion with them in the same manner as Jesus Christ has entered into solidarity with man, the sinner, with a lost mankind.²⁴

Pastoral Counseling for Healing and Growth

William A. Clebsch and Charles R. Jaekle have identified the four pastoral care functions as healing, sustaining, guiding, and reconciling:

²³LeFevre, p. 33.

²⁴Karl Barth, Prayer (Philadelphia: Westminster Press, 1952), p. 34, quoted in *ibid.*, pp. 33-34.

Healing is that function in which a representative Christian person helps a debilitated person to be restored to a condition of wholeness, on the assumption that this restoration achieves also a new level of spiritual insight and welfare. Sustaining consists of helping a hurting person to endure and to transcend a circumstance in which restoration to his former condition is remote or impossible. Guiding consists of assisting perplexed persons to make confident choices when such choices are viewed as affecting the present or future state of the soul. Reconciling functions to reestablish broken relationship between man and fellowman and between man and God.²⁵

These four functions of pastoral care are indispensable as supplementary factors in a whole ministry. It is, however, true that pastoral counseling traditionally emphasizes healing as a primary task.

Counseling is, Howard J. Clinebell says, "an instrument of renewal through reconciliation, helping to heal our estrangement from ourselves, our families, our fellow church members, from those outside the church, and from a growing relationship with God."²⁶ Thus, pastoral counseling can be an instrument of God's healing and growth by establishing and utilizing a relationship, "the quality of which can be described as therapeutic (healing), maieutic (facilitating birth), or reconciling (restoring of ruptured relations)."²⁷

²⁵William A. Clebsch and Charles R. Jaekle, Pastoral Care in Historical Perspective (Englewood Cliffs: Prentice-Hall, 1964), pp. 8-9, quoted in Speed Leas and Paul Kittlaus, The Pastoral Counselor in Social Action (Philadelphia: Fortress Press, 1981), p. 12.

²⁶Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 15.

²⁷*Ibid.*, pp. 59-60.

Hiltner proposes to review the Christian life from three perspectives: shepherding, communicating, and organizing.²⁸ He structures the ministry as a process of communicating the gospel, organizing the fellowship, and shepherding persons. As you might imagine, "shepherding" comes off best. Although pastoral counseling is primarily an expression of shepherding persons--the ministry of healing, sustaining, guiding, and reconciling--it is also a means of communicating the gospel and organizing the fellowship. In this sense, it is a very important task of the ministry. Unfortunately, however, we cannot but point out that Korean churches have a tendency to neglect it as a strange field of ministry. Even in the healing ministry, the mass psychological method has been often used without considering the establishment of personal relationships with parishioners for their healing and spiritual growth. With regard to this, I must raise a question: "Are healing and growth possible without establishing personal relationships?" If we expect healing without knowing each person's problematic situation, then we will fall into self-manipulation. In a sense, experiencing the quality of a relationship is, in itself, healing and growth.

Healing is more than mere restoration of wholeness,

²⁸Seward Hiltner, Preface to Pastoral Theology (Nashville: Abingdon Press, 1958), p. 28.

for it includes leading a person "to advance beyond his previous condition."²⁹ In other words, healing includes growth. Howard J. Clinebell shares his faith in the "growth-hope perspective" which he uses to facilitate the growth of others "by encouraging them to see themselves through this perspective."³⁰ From this growth-hope perspective, he has defined growth counseling as:

. . . a human potentials approach to the helping process that defines the goal as that of facilitating the maximum development of a person's potentialities, at each life stage, in ways that contribute to the growth of others as well as to the development of a society in which all persons will have an opportunity to use their potentialities.³¹

Growth involves six interdependent dimensions--our minds, our bodies, our spirits, and our relationships with other people, the biosphere, and the groups and institutions that sustain us. He continues that growth counseling "affirms the organic unity of these six dimensions. They are interdependent facets of human growth."³² Spiritual growth is the essential key to all growth.³³ All sickness, temporary or permanent, has psychological or spiritual aspects.³⁴ Indeed, many phy-

²⁹Clebsch and Jaekle, p. 33.

³⁰Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979), p. 9.

³¹Ibid., pp. 17-18. ³²Ibid., p. 37. ³³Ibid., p. 101.

³⁴Seward Hiltner, Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1949), p. 17.

sical sicknesses are caused by sick emotions and spiritual problems. In this sense, emphasis on physical healing gained in any way except following spiritual growth becomes vague.

Pastoral counseling never excludes physical and institutional growth. Rather, it pursues the organic unity of all growth, while the growing churches in Korea, in general, have focused only on individual, physical healing. With regard to this, Robert H. Bonthius writes:

Pastoral care for structures is fully as important as ministry to persons. . . Unless a clergyman is giving 'equal time' to changing structures, he is just as surely neglecting his pastoral duties³⁵ as when he fails those who can use personal counseling.

The aim of pastoral counseling is to help people grow toward wholeness in personality. This includes helping individuals whose growth is blocked by inner conflicts and outer injustice to be restored to a condition of wholeness.

Pastoral counseling does not merely intend to lead persons but to help them find the way to facilitate the maximum development of their potentialities, spiritually and physically, both individually and socially. From this point of view, I must emphasize the uniqueness of pastoral counseling as an inevitable part of the minister's total task. The

³⁵Robert H. Bonthius, "Pastoral Care for Structures--As Well as Persons," Pastoral Psychology 18: 174, (May 1967), quoted in Harvey Seifert and Howard J. Clinebell, Jr., Personal Growth and Social Change (Philadelphia: Westminster Press, 1969), p. 13.

pastor's counseling contributes in a special way to holistic healing and growth. That is why I would like to develop this counseling in the Korean church. Pastoral counseling establishes human relationships and maximizes human potentialities and thus becomes an indispensable factor in our contemporary ministry, especially in the healing ministry.

THE SOCIAL IMPERATIVE OF THE HOLISTIC HEALING MINISTRY

Church Growth and the Healing of the Community

Now I would like to mention the healing of the community. As a whole, most churches in Korea have a tendency to emphasize individual salvation, neglecting the social dimension as an option in the healing ministry. Christianity is a religion which pursues the balance between faith and deed in the community. One-sided emphasis will bring us an incomplete Christianity. Thus, if the witness of the church is to be both distinctive and effective, certain conditions must be fulfilled.

In most cases, the church in the healing ministry appreciates the need of those who are suffering from a disease, physically or spiritually, but it seldom recognizes the many factors which bring about sickness in the first place. Unless we consider the healing of the community, we cannot expect the holistic healing of individuals. From this point

of view, I think that the total needs of the community and the responsibility of the church are essential elements in a constructive approach to the holistic healing ministry.

As I have pointed out earlier, most Koreans are weighted down from political oppressions, social discriminations, and the painful experiences of Japanese rule and the Korean War. They have needed healing and liberation from all kinds of shackles which have afflicted them. From this point of view, collective healing and restoration of a just and peaceful society is urgently requested in our healing ministry. However, the churches in Korea have not fully reached out to the community. With regard to this, Yong Bock Kim rightly points out the cause:

This is certainly true; but a more fundamental reason may be in the fact that the Christian message of evangelism was not geared to the social and national crisis of the Korean people, but was limited to the rigid and narrow definition of salvation of soul.³⁶

If restoration to life for the community is not considered, the healing ministry may fall into self-isolation from the community. Healing is not just freedom from disease. It has to be considered in the context of an integrated person and in relation to the community. It cannot be confined to the church congregation, but should be related to the whole community. It is said that church growth is not so much an

³⁶Kim, "Korean Christianity," p. 90.

end in itself but is an empowering process for healing in the community. When we emphasize individual salvation and healing, neglecting the healing of the community, then church growth becomes at most a mediocre success. Therefore, healing must be related not only to the wholeness of personality but also to the whole community and the world. The church must discover a positive role, which it should assume within the context of the community.

Human Liberation and the Holistic Healing Ministry

Insomuch as we know that we are called to respond to the will of God, we cannot avoid the Christian social imperative in the world. Christians are, by nature, social and political, but there has been a tendency to neglect our responsibility for the institutions of society. This tendency, as John C. Bennett has pointed out, comes from "the otherworldly theological outlooks that cause Christians to discount the importance of doing anything about the evils of this world" and from "the forms of spiritual individualism that put so much emphasis on the inner life, or on the religious conversion of individuals, or on the change in private life."³⁷ Consequently, spiritual individualism and the otherworldly theological outlooks, emphasizing only the gos-

³⁷John C. Bennett, The Radical Imperative (Philadelphia: Westminster Press, 1975), p. 27.

pel of forgiveness, have paralyzed the prophetic function of the church in terms of seeking justice and peace in the world. William R. Burrows is quite right when he is sharply critical, saying: "the church has erred in giving too much attention to grace as a heavenly matter which turns attention beyond this world in a nonbiblical manner."³⁸ He continues:

The world is in the grip of sin, death, and concrete powers which are incarnated in the personal dilemmas and social evils of the day. Christ is seen as the model of the authentic human response to this situation as he gives of himself to the point of death in the cause of human liberation.³⁹

It is this world that enslaves people. That is why Jesus came in and gave himself to the cross for liberating them from sin and evil.

The fact of incarnation gives us the guideline to social action for whole persons in the community. Thus, if the church tries to be faithful to Jesus' commandment, "Love your neighbors," the Christian's social efforts to liberate the oppressed in society should be followed immediately by the church ministry. When we consider that human liberation is a sign of the kingdom, the church must dedicate itself "to

³⁸William R. Burrows, New Ministries (Maryknoll: Orbis Books, 1981), p. 40.

³⁹Ibid.

the transformation of the world into kingdom."⁴⁰ Strictly speaking, we cannot expect human liberation until the world is transformed.

Even though we understand that healing is, as Bernard Martin says, "a liberation from physical, mental, and spiritual shackles which prevent him from reaching the full maturity of a man destined for eternal life,"⁴¹ it is still very difficult to expect the holistic restoration of the broken harmony without participating in work for the liberation of oppressed and suffering humans. I would like to emphasize that the holistic healing ministry of the church cannot be confined to a personal dimension, but requires of us a global consciousness in terms of human liberation. The holistic healing ministry must be concerned not only with individual wholeness, but also with the restoration of broken relationships in the community. Therefore, the holistic healing ministry should include efforts, not only to help individuals restore their wholeness, but also to liberate them from all kinds of shackles in society which keep them down. I have a conviction that the holistic healing ministry can contribute, in a special way, to human liberation and beyond it.

⁴⁰Avery Dulles, Models of the Church (Garden City: Doubleday, 1978), p. 106.

⁴¹Bernard Martin, Healing for You (Richmond: John Knox Press, 1966), p. 153, quoted in Stanger, p. 24.

With our lips we proclaim Christ as the liberator in whom men and women find the key to being real persons, and at the same time we must realize the verbal witness in our practical healing ministry. The holistic healing ministry is a response to God's call to serve the redemptive and liberating work in the world.

CONCLUSION

If the church has something to witness to the world, first of all, it must be said that the church is neither above nor outside of the world. The world is rapidly changing. We are in an ever-changing and perplexing world in which the meaning of mission, evangelism, salvation, and Christian social responsibility have been examined and developed. Section II of the Report of Uppsala, 1968, "Renewal in Mission," affirms that:

Mission bears fruit as people find their true life in the body of Christ, in the Church's life of Word and Sacrament, fellowship in the Spirit and existence for others. There the signs of the new humanity are experienced and the People of God reach out in solidarity with the whole of mankind in service and witness. The growth of the Church, therefore, both inward and outward, is of urgent importance.¹

The traditional understanding of evangelism as a call to conversion to Christ was developed from the idea of newness of life in Christ. Nowadays, it is widely addepted that evangelization is a complex process involving the renewal of humanity, the witness of Christian living, an explicit proclamation of the gospel, the entry of converts into the Christian community through an inner adherence to the message of

¹Evangelization of Frontier Situations in Africa: Report of a Consultation organized by the AACC, 18-19 December 1973, Nairobi, Kenya, comp. and ed. by George K. Mumbo and Wanjiru Matenjwa (Nairobi: AACC, 1974), pp. 3-4, quoted in Rodger C. Bassham Mission Theology (Pasadena: William Carey Library, 1979), p. 81.

Christ and the church, and sharing in the church's ministry of evangelism.²

It is obvious that there have been two sides to the question of church growth in quality and quantity. While some theologians focus on the numerical increase by conversion, others emphasize the intensive growth of the church as real growth. Even though we admit that each one has validity, we should be careful not to choose a one-sided approach without considering some kind of combination of the two. I would like to take a third position: synthetic growth of the church, which includes extensive, intensive, organic, and incarnational growth. Donald A. McGavran differentiated between "discipling" and "perfecting" to describe the growth of the church.³ Alan R. Tippett has added to this a third notion, "organic" growth, and has divided church growth into quantitative, qualitative, and organic growth as revitalization.⁴ Orlando E. Costas emphasizes another point, which is called incarnational church growth, by which he meant the involvement of the church in the life and problems of society through its prophetic, intercessory, and liberating action

²Paul VI, On Evangelization in the Modern World: Evangelii Nuntiandi, 8 December 1975 (Washington: US Catholic Conference, 1976), pp. 15-16, quoted in *ibid.*, p. 307.

³Donald A. McGavran, The Bridges of God: A Study in the Strategy of Missions, p. 16.

⁴Alan R. Tippett, Church Growth and the Word of God (Grand Rapids: Eerdmans, 1970), pp. 61, 67.

on behalf of the weak and oppressed.⁵ If we neglect the renewal of the organic church and its incarnational nature in mission, then, church growth will be vulnerable, so that the task of the church in the whole world may not be accomplished. These dimensions of church growth should go hand in hand as complementary factors for responsible, healthy growth. The narrow understanding of church growth in quantity should be probed and developed to take seriously into account the whole dimension of growth, or it will risk being imbalanced. The whole church has a responsibility to bring people into a full relationship with Christ and to empower them to develop a responsible life style and revitalize the organic church to be incarnated for the transformation of an unjust world into the kingdom of God. Church growth, therefore, should be shifted from an anthropocentric to a theocentric perspective in which God is not treated as a means to satisfy human needs, but, rather, human beings become co-workers who participate in God's work for the holistic restoration and growth of all creation. That is why I have tried to relate church growth to the holistic healing ministry.

From the perspective of creation and incarnation, it becomes clear that every person and all other creatures have

⁵International Congress on World Evangelization, Lausanne, 1974, p. 679, quoted in Bassham, pp. 339-340. / cf. Orlando E. Costas, Christ Outside the Gate (Maryknoll: Orbis Books, 1982), p. 47.

intrinsic worth to be the objects of healing and saving love. God loves us with everlasting love and seeks to give all of us life in the fullest. The value of the individual, as created in the image of God, is basic to the theology of a healing ministry.

We also know that another fundamental premise of Christian faith is that God wills "health" and "wholeness" and "salvation" for all creatures.⁶ In a sense, it is God's will to liberate the downtrodden from all kinds of shackles. Jesus Christ manifests God's will for us. He has come down from heaven, not to do His will, but the will of God who sent Him (Jn. 6:38). Jesus said to His disciples, "This is the will of Him who sent me, that I should lose nothing of all that He has given me, but raise it up at the last day" (Jn. 6:39). Jesus Christ has come to save all that God has given Him. From this point of view, we can see that the healing ministry in the church should be conducted in the light of God's redemptive love. The healing ministry of Jesus Christ is really a good example. He showed us that the healing ministry is not merely a secondary or peripheral element of the salvation of the people. Rather, it is really an integral part of redemption. The healing ministry was an inseparable part of Jesus' work and of the pattern of the work of His

⁶Frank B. Stanger, God's Healing Community (Nashville: Abingdon Press, 1978), p. 58.

disciples. Jesus Christ's command of healing the sick is applied to us in our ministry, as well as preaching and teaching.

Most Korean churches involved in a healing ministry understand that a basic need of new-comers is for physical healing; thus they focus on physical healing as a main factor of church growth. Even though Jesus did not neglect the physical, but rather considered it a very important part of His ministry, we need to see that Jesus' healing was directed to the whole personality and never to just one side. It seems quite correct that physical healing is one of the constituent elements in the salvation of human beings, but physical healing should not be over-emphasized as all that is needed for salvation. When physical healing becomes the end of the religious experience, then the healing ministry fails to keep the essential goal of salvation as wholeness and destroys the harmonious balance of all the constituent parts of the human personality. If we understand healing as a sign of the kingdom of God, we must also see its spiritual and social character as parallel with the physical and individual aspects. Healing means the restoration of wholeness.

Because there have been so many war casualties in Korean history, and because the people have suffered under socio-political oppressions and discriminations, the Korean people need help and healing, individually and socially. In this context, it is urgently recommended that the healing

ministry of the Korean churches should go beyond merely curing diseases. If we concentrate our energies too completely on the physical dimension and on quantitative growth, neglecting the social and structural problems, then church growth and the healing ministry may be, at most, a partial solution. The individual and the community are both objects of the healing ministry. They cannot be treated as separate problems, but should be carried out as complementary factors in the holistic healing ministry, which includes both restoration of persons and the restoration to the life of the whole community.

As I draw this project to a close, I would like to emphasize healing as gift and call. All healing is of God, for healing power comes from God. God wants all creatures to be healthy in the light of salvation. The concept of salvation as meaning wholeness challenges us to reconsider the importance of the holistic healing ministry. Because all healing is understood as a gift of God, there is no doubt, at all, that the healing ministry is God's call to the whole church. The healing ministry is a vital commission to the very nature and task of the church. All Christians are called to be healed and to heal broken relationships by their various gifts and disciplines.

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